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J.M.J.D.



The Citadel of Peace

DOMINICANA

Vol. XXVII

AUTUMN, 1942

No. 3

WHEN ST. THOMAS SANG OF GOD¹

ALAN SMITH, O.P.



HE true poet is a realist. He takes the wonderful things we call common-place and highlights them with the magic of a word. He removes the grime of boredom from the enchantment of the real. We are not wafted into the realm of "never-never" fancy. We are raised to the exhilaration of life realized. The poets lilt about the things of this world, but try as they might they find their straining voices break before the awesomeness of the reality of the divine. God's best singers on this earth are the saints. They scorn the icy muteness of human tongue for the vibrant warmth of love lived. But God is merciful, and in His mercy has moved some of these divine lovers to bursts of song even our tuneless souls can hum.

One of those closest to the lyric courts of Heaven was a Dominican, St. Thomas Aquinas. He was bold as only a saint can be. When the figure on the crucifix suddenly spoke out to him: "Thou hast written well of me, Thomas. What would you ask?" St. Thomas, with the staggering audacity of love, replied: "Only Thyself, O Lord!" He had come face to face with the Reality of realities and wished only an embrace, an eternal embrace. Like a true Dominican he did not cling to our Lord without calling to all who would to share his happiness. That call has echoed down the years in his beautiful Eucharistic hymns.

To analyse those paeans of adoration may seem like dissecting the pleasure of a smile or the merriness of children's laughter, but St. Thomas' hymns, far from being chilled by the cold criticism of

¹ The writer wishes to acknowledge his great indebtedness to the Reverend Joseph A. Byrnes, O.P., whose kindness permitted the use of both his manuscript and translations.

reason, warm the very instrument which set out so coolly to appraise them. We cannot hope to set flying all the sparks in the fiery stanzas. We are dealing with an angelic mind and a saintly heart, and we can at best but faintly suggest the depths of its wisdom and the heights of its love.

I. *Adoro Te Devote*

Often sung in whole or in part at Benediction, the *Adoro Te* is not a liturgical hymn in the sense that it is officially an Office or Mass hymn. Usually found among the prayers of thanksgiving to be said after Holy Mass or Communion, it is an inspiring example of rhymed prayer expressed in graceful simplicity. We will examine the *Adoro Te* in stanzaic fashion and try to give some hint of its love-enriched thought.

"Adoro te devote, latens Deitas,
Quae sub his figuris vere latitas;
Tibi se cor meum totum subjicit,
Quia Te contemplanis totum deficit."

Translation: "I devoutly adore Thee, O hidden Deity, Who truly liest hidden under these figures. My whole heart subjects itself to Thee, for it finds itself wholly lost in contemplating Thee."

Adoro! This is the theme of the poet's soul. Not in triumph, anger, despair, but in adoration is his voice lifted to the God Who alone is worthy of adoration, that homage which acknowledges utter dependence. He offers his prayer *devoutly*, for his devotion must be the reverence due to the Eucharistic God. Trembling at the realization of the presence of God, he cries with Jacob: "How terrible is this place! This is no other but the house of God, and the gate of heaven!" (Genesis 28, 17). A strain of Isaiah then springs into his song: "Verily thou art a hidden God" (Isaiah 45, 15), the God of the Mass *hidden* under the *figures* of bread and wine, the God of the tabernacle hidden under the species of bread alone. The poet is overwhelmed at this divine humility, this infinite generosity. He cannot equal God's gift of Himself, but he will subject his *heart*, all that makes him what he is, to the Divine Giver. He is but following our Lord's bidding to love God "With thy whole heart, with thy whole soul, with thy whole mind . . ." (Matthew 22, 37). He had begun with stout-hearted words, but now he falters and is lost in almost wordless *contemplation*. Mere words seem to be but empty

symbols. The music of poetry now seems but a shallow dissonance. "How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God" (Psalm 83, 2/3).

"Visus, gustus, tactus in Te fallitur
Sed auditu solo tuto creditur;
Credo quidquid dixit Dei Filius,
Nil hoc Veritatis verbo verius."

Translation: "Sight and taste and touch are deceived in Thee, but by hearing alone do we safely believe; I believe whatever the Son of God hath said; and nothing is more true than that word of Truth."

St. Thomas the realist is speaking. Here is humiliation for the self-sufficient complacency of those who glory in their senses. They cannot sense that the ruby wine and the lowly bread are the Great Reality. They must rely on *hearing*, and by hearing St. Thomas means faith. "Faith then cometh by hearing; and hearing by the word of Christ" (Romans 10, 17). Faith is fundamentally a matter of authority, a matter of who says a thing. St. Thomas admits his faith and points to his authority—the God Who "can neither deceive nor be deceived." Nothing is more true than the word of God, for though men can say, "I speak the truth. I know the truth. I love the truth," only God can say, "I am the Truth" (John 14, 6). Christ had clearly said: "This is My Body; This is My Blood." He took extraordinary pains to make this doctrine of the Eucharist clear. We read in the Gospels of His teaching it and of its effect. "After this many of His disciples went back, and walked no more with Him." Then Jesus said to the twelve: "Will you also go away?" St. Thomas also hears that question and answers with St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6 67/69).

"In cruce latebat sola Deitas,
At hic latet et Humanitas:
Ambo tamen credens, atque confitens,
Peto quod petivit latro poenitens."

Translation: "On the Cross was concealed only Thy Divinity, but here is concealed Thy Humanity as well; nevertheless, believing and confessing both, I ask what the penitent thief asked."

We are at the tragedy of Good Friday. Christ, Who was crucified chiefly because He had called himself the Son of God, is hanging on the Cross. He seems so completely powerless, so unlike God, that His enemies delight in taunting Him: "If Thou be the Son of God, come down from the Cross" (Matthew 27, 40). Suddenly with a loud cry He gives up His life. Then, "... the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints that had slept arose . . ." (Matthew 27, 51/52). He had answered His tormentors, and "... the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: 'Indeed this was the Son of God'" (Matthew 27, 54).

The centurion in fear had cried out his belief, but St. Thomas pours out his own in love. His soul genuflects before the mystery of the Eucharist. There are no signs of Christ's Divinity here; there is not even a sign of His Humanity. Still the Dominican not only *believes* in their real presence, but publicly *confesses* his faith. He makes but one petition, that grace-inspired petition of the penitent thief: "Lord, remember me when Thou shalt come into Thy kingdom" (Luke 23, 42). St. Thomas remembers the answer of Christ: "This day thou shalt be with Me in Paradise" (Luke 23, 43). We who are so timid are strengthened when we, too, recall that Heaven was taken for the asking. The highest gift in God's command, in a sense, the gift of faith, was withheld from the proud high priests and the leaders of the people and bestowed on a despised thief who threw himself to the mercy of God.

"Plagas, sicut Thomas, non intueor
Deum tamen meum Te confiteor.
Fac me Tibi semper magis credere,
In Te spem habere, Te diligere."

Translation: "I do not behold Thy wounds as Thomas did; yet I confess Thee to be my God. Make me ever more and more believe in Thee, hope in Thee, and love Thee."

"Except I shall see in His hands the print of the nails and put my hands into His side, I will not believe" (John 20, 25). The disciples must have been shocked and saddened at this declaration of the apostle Thomas. In sheer joy they had told him how Christ had appeared to them, had risen from the dead just as He foretold. And

Thomas must have been shocked as he was certainly saddened when Christ condescended to re-appear and bade him to see and touch the wounds of Him Whom he had doubted. With tear-stricken grief he confessed in anguish: "My Lord and my God" (John 20, 28).

Centuries later, another Thomas would protest that he was no doubter, that he longed to be among those blessed "that have not seen, and have believed" (John 20, 29). He begged for *faith* that he might believe without doubting, for *hope* that he might trust without measure; for *love* that he might be worthy of the Eternal Lover. He was not hesitant in his request. He knew that the God of the tabernacle had promised: "Ask, and it shall be given you" (Matthew 7, 7).

"O memoriale mortis Domini,
Panis vivens vitam praestans homini,
Praesta meae menti de Te vivere,
Et Te illi semper dulce sapere."

Translation: "O Memorial of the Lord's death! O Living Bread that givest life to man: grant to my soul ever to live on Thee, and grant Thou mayst ever taste sweet to it."

When we sing these four gracefully limpid lines, we are singing with the tongues of St. Paul and the psalmist, we are re-echoing the words of Christ Himself. *O Memorial of the Lord's death!* As St. Paul puts it: "... as often as you shall eat this Bread, and drink the chalice, you shall show the death of the Lord, until He come" (I Corinthians 11, 26). *O Living Bread!* The very words of Christ Who said: "I am the Living Bread which came down from heaven. If any man eat of this Bread, he shall live forever" (John 6, 51/52). Can we live on Christ? Did not He pledge: "He that eateth Me, the same also shall live by Me" (John 6, 58). Is this truth hard and bitter to swallow? "O taste and see that the Lord is sweet" (Psalm 33, 9). All this is not so much metaphor. What could be more sweet on this earth than that most intimate moment when Creator comes into creature, and love's flame kindles the heart as a vigil light in the living temple of the living God.

"Pie Pelicane, Jesu Domine
Me immundum munda Tuo Sanguine,
Cuius una stilla salvum facere
Totum mundum quit ab omni scelere."

Translation: "O Loving Pelican, Jesus Lord! cleanse me, who am unclean, in Thy Blood, one drop of which hath power to save the whole world from all its sin."

The considerate St. Thomas gleams beneath these lines. He was writing a prayer not only for himself and for the learned, but also for the unlettered to sing from memory. The symbol of the pelican would mean much to those whose bible was the unparalleled stain-glass windows of the medieval cathedrals. They would know the legend that when food fails, the pelican feeds her young with her own blood. They had, perhaps, even seen her pictured standing over her nest, with wings spread apart, wounding her own breast to nourish her little ones. *O loving Pelican, Jesus Lord!*—this would bring to their minds the sagging figure on the Cross Who shed every drop of His precious Blood for them, for us. The hush of awe would steal into their voices as they realized the power of that Blood. This is the Blood which gives such power to the Sacraments. When the absolving words of the priest are pronounced over us in the tribunal of Penance, the very Blood of Christ is washing our souls of sin, for He it is "Who hath loved us and washed us from our sins in His own Blood" (Apocalypse 1, 15).

"Jesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio:
Ut Te revelante cernens facie,
Visu sim beatus Tuæ gloriæ."

Translation: "O Jesus, Whom I now behold veiled, I pray that this—for which I thirst—may come to pass: behold—ing Thee with Thy countenance revealed, I may be happy in the vision of Thy glory."

The poet has ended his cadences of belief. Now he pleads that he may one day see Him in Whom he has such faith. "As the hart panteth after the fountains of water: so my soul panteth after Thee, O God. My soul hast thirsted after the strong living God: when shall I come and appear before the face of God?" (Psalm 41, 2/3). Wisely, St. Thomas refrains from describing the indescribable—Heaven is not builded with the straw of words. The song of faith has finished on a note of hope, and the note of hope throbs with overtones of love.

(To be continued.)

"IN SEASON, OUT OF SEASON"

URBAN MULLANEY, O.P.



WENTY-FIVE years have passed since that wintry February afternoon when a procession moved slowly through the streets of New York to St. Vincent Ferrer's Church. It was a silent procession; the thousands who stood watching in the gathering darkness were quiet too. This was a time of mourning. The black-and-white robed friars, the diocesan priests, the fifteen hundred Holy Name men—these and the watching thousands had come at the call of death. Father McKenna was dead; the grand old man of the missions would preach no more. Not only in New York, but wherever he had worked, men and women paused to pay tribute to the missionary who labored so long among them.

Father McKenna had earned this tribute; earned it by the simple art of doing his work supremely well. As a young man he had eagerly sought the chance to live for God. Having accepted that yoke, he never once laid it aside. He fell at last in his old age, broken under that weight, and only then was the yoke lifted from him. It was this unvaried fidelity to exhausting work that made Father McKenna loved and respected everywhere.

When Charles McKenna came to America, there was absolutely nothing about him to hint at greatness. He was then sixteen, poor, with no influence, no friends save his own family, in America. He had already made up his mind that he would one day be a Dominican priest. Yet even this seemed almost fantastic. He had practically no idea of what Dominican life is, its requirements, its special work. He had never spoken to, nor so much as seen, a Dominican, and yet he was sure of his vocation. He had little classical education, no definite plans for getting one; yet he was determined to become a Dominican. With this in view he attended public schools for two years. Then, beginning in 1853, he worked as a mill hand and stone cutter for six years to get the money he thought necessary for his studies. Finally in 1859 when he was much beyond the average age of the college man, he began his studies at the Dominican College of Sinsinawa Mound, Wisconsin. His classical studies over, he received the habit at last at St. Joseph's Priory, near Somerset, Ohio, in the April of 1862. The next five and a half years were spent in the quiet, serious business of immediate preparation

for the priesthood. Then, in October of 1867, Charles McKenna, known now as Brother Hyacinth, was ordained a priest. He had been true to himself, to his ideals; he was God's priest in spite of all the early handicaps. For a few years he remained at St. Rose's, Kentucky, where he had finished his studies. He was now approaching thirty-five, yet he knew that he had not begun his real work. Obedience kept him at St. Rose's. His own intense desire was to undertake an apostolic life. To work on the newly-formed mission band, to go wherever he was called, preaching, administering the Sacraments, reaching out day after day to men who needed God—that was what he wanted, had wanted from the first.

In 1870 the change came. In that year Father McKenna was sent to New York and told to get ready for work as a missionary. The very day after his arrival he was hurried to Waterbury, Connecticut, to help on a mission being preached there. That day began a career which is almost unbelievable; a career of active preaching which lasted for forty-four years. The work accomplished in those years cannot accurately be recorded. How many missions Father McKenna preached he never knew exactly; he lost his records. In his old age he himself placed the number at somewhere around seven hundred. Missions in those days often exceeded two or three weeks in duration, a month or longer was common. The work was exhausting. The Missioners' "hours" were from before five o'clock each morning until eleven o'clock or later at night. Incessant traveling, preaching and hearing of confessions ruined the health of some of those early missionaries. Bit by bit prudent regulations were drawn up, but they sometimes came too late. On at least four different occasions Father McKenna was seriously threatened with a break-down; once it seemed that the awful strain of the work might unsettle his mind. At these times, of course, he was relieved of duties for a while and sent on trips. He returned each time completely recovered and eager to resume his labor.

Almost every part of our country heard him preach. He usually worked in the East, yet at times missions took him to the Mid-West, the deep South, and even to the Pacific Coast. Once he accepted invitations to preach in Canada and Nova Scotia. He was everywhere and always the same: eloquent, earnest, profoundly moving. Within a comparatively few years he was the recognized leader among Dominican missionaries.

Father McKenna always bound to himself those among whom he worked. His voice was a great aid in his success. He was certainly one of the great preachers in America. In his manners as

well as in his preaching he was simplicity itself. Yet in appearance he was not especially winning. His large face was severe, stern. He looked old and worn before his time. Despite this he was always kind and joyful by nature. Especially as he grew older, he became more and more mild in his treatment of all men. Wide experience gave him a profound sympathy for even the weakest. He won the confidence even of those who dreaded the prospect of Confession after years away from the Sacraments. His own holiness must have counted much in all this. Among the priests in whose parishes he conducted so many missions, he was loved and revered. His zeal always received at least that recognition.

In 1906 Father McKenna retired from the mission band, but not from preaching. These later years were given over to propagating two devotions which he had always hoped to see firmly planted in this country—the Holy Name Society and the Rosary Confraternity. Though he was now over seventy, he travelled more than ever, preaching everywhere, winning new members, enlarging and perfecting these societies. The habits of a life time could not be broken. Pope Leo XIII had once told him, "You must die in the harness like me," and it seemed he would do just that. As he approached eighty, he still continued, ready for any assignment. But the end of his activity was near. In August of 1914 he went to Hopewell, New Jersey, to conduct a week's retreat for the Holy Name men there. It was destined to be his last apostolic labor. The retreat began on September the first as scheduled, but on the third the aged man suffered a heart attack. He had fallen at last. The long years of toil were over now, over for good. Still he lived on for more than two years unable to do any preaching. Then on February 21, 1917, the end came. Father McKenna was dead.

"The grand old man of the missions" certainly earned the right to be remembered by all who knew of his tremendous work. Among his own Dominican brethren especially, his memory has not died in these twenty-five years,—and that is as it should be. Father McKenna stands as a challenging symbol for Dominican apostolicity in America. From the days when the first Dominicans in our land spent weeks in the saddle tending to the far-scattered Catholic settlements of the new West until today, American Dominicans have always been hard-working apostles. Father McKenna personified and lived that apostolic ideal, and for that he shall be remembered.

PROMISE IN A PROLOGUE

ANTONINUS M. JURGELAITIS, O.P.



FAMOUS professor at a leading university of the world was about to write a new book. He was sitting at his manuscript-strewn desk, pen in hand, wrapt in thought, or more probably, prayer. He began to write slowly and with evident deliberation. After the first paragraph he paused and put down his pen as if unwilling or afraid to proceed. He clasped his massive hands together, bowed his large head and seemed to be debating with himself. He must have conquered his unwillingness and fear, for shortly he reached for his pen and rapidly wrote down the second and third paragraphs. This done, he again set down his pen, picked up the first page of his manuscript and read what he had written:

"Because the Master of Catholic Truth ought not only to teach the proficient, but also instruct beginners (according to the Apostle: 'As unto little ones in Christ, I gave you milk to drink not meat'—I Cor. III, 1 and 2), we propose to treat of whatever belongs to the Christian Religion in such a way as may tend to the instruction of beginners.

We have considered that students of this science have not seldom been hampered by what they have found written by other authors partly on account of useless questions, articles and arguments; partly, also, because those things that are needful for them to know are not taught according to the order of the subject matter, but according as the plan of the book might require, or the occasion of the argument offer; partly, too, because frequent repetition brought weariness and confusion to the minds of the readers.

Endeavoring to avoid these and other like faults we shall try by God's help to set forth whatever is included in the Sacred Science as briefly and clearly as the matter itself may allow."¹

When he finished reading it, he whispered to himself: "With God's help . . . only with God's help." He had made a promise and had written it down; he was now begging God to help him keep it faithfully.

Who was this famous professor? What was he writing? And

¹ Prologue, *Summa Theologica*, translation of the Fathers of the English Dominican Province.

why was he hesitant and fearful? The university professor was Saint Thomas Aquinas, and the book he was writing was the *Summa Theologica*. He had just written the *Prologue*.

The *Prologue* to the *Summa* is a remarkable document and one of the choice pages of Thomistic writing. Its simplicity, brevity and compactness make it a masterpiece within a masterpiece. It is one of the shortest prologues Saint Thomas ever wrote: three short paragraphs, slightly over one hundred and fifty words. Its brevity becomes more strikingly apparent when compared with the introduction of the *Summa contra Gentiles*, which is composed of no less than nine chapters. The simplicity of this miniature masterpiece is deceptive. Some readers pass over it lightly, because at first glance there seems to be little of value in it. They forget that the simplicity of genius is deserving of close scrutiny. In its sheer simplicity this prologue outlines the duties of a Catholic teacher, exposes the chaotic conditions of the universities of Europe and embodies a gigantic promise. Indeed this prologue, simple and brief as it is, provides much food for thought.

Especially noteworthy is the promise contained in these paragraphs, a promise no other man of the thirteenth century could sanely make or faithfully keep. Saint Thomas wrote: "... we propose to treat of whatever belongs to the Christian Religion in such a way as may tend to the instruction of beginners." And again: "... we shall try by God's help to set forth whatever is included in the Sacred Science as briefly and clearly as the matter itself may allow."

In other words, Saint Thomas set himself to write a *complete* manual of Sacred Doctrine. Everyone will concede that this is no slight task. Add to this the author's promise that certain qualities would shine forth in his work, namely, *brevity* and *clarity*. He knew well that brevity often runs the risk of lapsing into obscurity, yet he dared to attempt this hazardous project. Finally, the author was going to address himself to beginners, for whose immature minds he was intending to compress and set forth the loftiest teachings of the Church. Was not all this a superhuman task? If Saint Thomas were not the Angelic Doctor, he would certainly have failed in his attempt. His *Summa* would have helped to swell further the rising tide of chaos as it would have made the medieval student's study table sag beneath its ponderous weight.

It must not be imagined that there were no obstacles to the fulfillment of this pledge. The great hindrance to its perfect realization was the confusion reigning at the universities, a confusion caused by what might be popularly termed "the textbook situation."

This "textbook situation" was the greatest obstacle in the path of learning for the medieval student, especially the beginner. In that age the students had a hard time of it as they attended lectures, scribbled notes, were duly present at the fortnightly sessions of "Disputed Questions" and the twice yearly solutions of "Miscellaneous Questions." They had to supplement their courses with diligent reading of the Fathers and careful study of the commentaries of the *Books of Sentences*, which, incidentally, was the closest thing to a standard text of theology in existence at the time. All this scurrying and scraping of odd bits of theological information could and too often did produce only one result: the complete befuddlement of the beginner of theology. He spent so much time in wading through useless reading to reach the important matter that when he finally arrived at what he was seeking, he was too tired to continue. More frequently, the beginner's professor would do so much skipping around in the wide expanses of theological speculation, that the young student found himself now proceeding in circles, now jumping over gaps in his knowledge in his pitiful attempts to keep up with his professor.

Such was the chaos which confronted the Angelic Doctor; such was the situation he had pledged himself to right. He had to put the whole body of Sacred Science in order; he had to avoid the faults of his learned predecessors; he had to keep the beginner always in mind. This was why he hesitated before he wrote the words that bound him; this was why he feared to make the promise he was not sure he could faithfully keep.

Once the promise was made, however, Saint Thomas set himself to work with indefatigable energy and concentration. He arranged the matter of his work so that it followed a sure guide of faith, the Apostles' Creed, while at the same time he inserted an unbreakable skeletal framework drawn from sound philosophy. He succinctly indicated this when he wrote: "Since the principal object of Sacred Doctrine is to give knowledge of God, not only as He is in Himself, but also as he is the beginning of all things and the end of them all, especially of rational beings, we shall treat first of God; secondly of the tendency of the rational creature to God, and thirdly of Christ who as man is the way by which we tend to God."²

The Angelic Doctor took the utmost care not to fall into the faults of his predecessors. He was not going to give space to a single useless question, article, or even argument. In his commentaries on

² *Summa*, I, 1 (introd.)

the *Books of Sentences* by Peter Lombard, written very early in his teaching career, Saint Thomas was tireless in proposing objections, often setting down as many as ten, and lavish in giving arguments to support his thesis. All that detail was not needed for his purposes now, so it was ruthlessly omitted. Two or three objections sufficed to set the thesis into its proper setting, a single authority was enough for the *Sed Contra*, one strong argument from reason was frequently sufficient for the body of the article.

Lastly, keeping in mind the fact that he was writing for beginners, he simplified the arrangement of articles, took care not to coin new words, carefully explained the terms he used, and chose to refer the student to what had already been written, rather than repeat himself.

All these things Saint Thomas was doing with the finesse of genius when suddenly on one December day he was granted a view of the brilliance of Divine Truth itself. This vision of things unutterable made Saint Thomas a different man. It seemed to have driven his sincerely made promise from his mind. In spite of the urgings of his close friends and colleagues to continue his writing, the Angelic Doctor could not rid himself of the thought that what he had written was mere straw in comparison to what he had seen. The immeasurable distance between the Truth that was revealed to him and his own attempts to reproduce it paralyzed his fingers; they would not move, they would not write another word.

During the four months which followed, Saint Thomas must have tried to rouse himself to finish his work. He was not a man to leave a task unfinished, a promise unfulfilled. As the weeks dragged on and he saw that he could not continue, he resigned himself to God's will. When he died in March of the following year, his book, the *Summa*, was unfinished; however, whether Saint Thomas realized it or not, his promise was fulfilled. He did not pledge himself to finish the book; that was in God's hands. But the promise he made, he carried out to the letter, as every student of the *Summa* will testify. The miracle of the *Summa Theologica* remains through the centuries as a monument to the man who kept his word.

ST. DOMINIC AND A MODERN MAN

JOHN WAY, O.P.



IVING by the past is not living in the past. It is taking fruit of seed long since sown and strengthening oneself by its nourishment. Many today would scoff at the Rule of St. Dominic. They would have no doubt of its being an out-moded tradition. But one very recent and most modern man took up that "relic" of a Rule and showed the power latent in it. He was no reactionary; rather he belonged to that select coterie who are far ahead of their time. His life showed how many of us have faltered behind under the guise of advancement. From Anglicanism he had made the long journey to Rome, but he didn't stop there. As far as weak man can judge, he continued on an even more arduous journey to heaven. His name was Eric Gill, the English author and artist.

On his thirty-first birthday, in 1913, Eric Gill and his wife were baptized and embraced the Faith of Roman Catholicism. A week later three little daughters followed in their parents' footsteps. Of his final decision to enter within the fold of Catholicism he writes these words in his "Autobiography": "Religion was the first necessity, and that meant the rule of God. If then there be a God, it is obviously foolish to go against His rule. If there be God, the whole world must be ruled in His name. If there be a religion it must be a world religion, a catholicism. In so far as my religion were true it must be catholic. In so far as the Catholic religion were catholic it must be true!"¹ Thus he found "the way, and the truth, and the life."²

Convinced that "the binding truth" for modern man was "the way that leads to life," Eric Gill discovered that the Church of Rome was not dead but very much alive. Contrary to the opinion of his contemporaries, firm roots and fruit there were in plenty, and very good fruit, though apparently fruit of the past. He could not believe that the way of life and work represented by modern Europe was mainly a product of the influence of the Catholic Church, that the way of life and work was Christian, normal or human. His observation was that the life and work in the world of modern times was neither human nor normal nor Christian, and thus modern times

¹ Gill, *Autobiography*, p. 173, Devin-Adair Co., N. Y., 1941.

² John 14: 6.

were not a product of Christianity or Catholicism. The modern way had come into existence subsequently to the decay of the power of the Church in molding men's minds, so that the modern way flourished in inverse proportion to the degree of Catholic influence.

After his conversion to the true Faith Eric Gill became a member of an Order within the Church, one of the living "branches," whose motto is "Truth." He, too, was to be strengthened by the nourishment of seed long since sown and declared dead, but in reality very much alive. The particular vocation of the Order of St. Dominic, the very reason of its being, its devotion to Truth, prompted him to become a Dominican Tertiary: "And on the other hand no sooner was I born into the company of the children of God, as a parallel necessity, I was compelled to consider the nature and conditions of the good life. Thus it was that we became Tertiaries of the Order of St. Dominic."³

Eric Gill's interpretation of "the good life" as a Tertiary of the "Order of Truth" was to receive a definite form. He and two associates, Desmond Shute and Hilary Pepler, were determined to carry out their own design of Christian family life under the Rule of St. Dominic. Liturgical prayer, mortification and charitable and apostolic works for the Faith and the Church would dominate the spirit of a proposed guild of Christian and Catholic craftsmen. The founders of this proposed guild firmly believed "that a good life and a good civilization must necessarily be founded upon religious affirmations and therefore that such affirmations and a determination to live in accordance therewith, were the first necessity, for individuals, for societies and for nations."⁴ They believed a "return to the land" was a necessity, so it was in the country districts that they found a site for their guild.

Established in the country, the Guild of St. Joseph and St. Dominic at Ditchling gained a wide reputation as a fine spectacle of Christian family life. In the course of time a small chapel and a group of workshops were built, and there was an integrated life of work and prayer. Though the Guild was not a complete success chiefly because of financial reasons, Eric Gill was convinced that this mode of life, if properly supported, would save present-day society from the impending disaster being caused by the evils of industrial capitalism. In his opinion, we must return to the land as quickly as possible. Though he did not advocate that all Christian men and women engage themselves to live according to one or another of the

³ *Ibid.*, p. 220.

⁴ *Ibid.*, p. 214.

Religious Rules, he believed that in order to counteract the "beastly spirit" of modern times, as many as possible should enroll themselves under the disciplines offered by religion in the special sense of the Religious Orders.

While the Rule of the Third Order was not written for such circumstances as those undertaken by the Guild of St. Joseph and St. Dominic, it was found to be adaptable with the proper authority to this form of life. The Office of the Blessed Virgin Mary was recited daily with its beautiful compilation of psalms and prayers and readings. Small acts of mortification were performed as means of discipline and training to attain the end of the Rule itself, Christian perfection. In the charitable and apostolic works which were carried on, "the chief influence at this time was our daily life as brethren of our guild." While Eric Gill admitted that he and his associates were over-ambitious and that their aims were not understood by their fellow Catholics, he found it impossible to think they were unsuccessful.

From Ditchling, Eric Gill and his family along with three other families went to Capel-y-ffin, on the borders of Brecon and Monmouth in Wales. The same work was continued here. A priest who lived nearby acted as chaplain and celebrated Mass each morning. A life "of quasi-religious regularity" was carried on. "Our working days may be likened to a box filled up, and crammed full too, with a variety of visible and tangible objects—the things we do and which all our companions know we do and see us doing. . . . Perhaps, if that has been the plan we have made for ourselves, we go to Holy Mass before breakfast (and this was our general rule and practice at Capel-y-ffin) and at intervals during the day we meet, at least some of us do, to say or sing some prayers and psalms. Thus, or in such a way, is the box of our day's doings filled up."⁶ After four years at Capel, the Gill family moved again, this time to Pigotts in Kilburn.

For the next three years repairs were made at their new abode in the Chiltern Hills. A chapel was made, blessed and approved and the first Mass at Pigotts was said by Father John O'Connor on June 7th, 1929. Father O'Connor, incidentally, and Father Vincent McNabb, O.P., were Eric Gill's most influential friends. ". . . Vincent McNabb and John O'Connor are in the very first rank of noble minds, and what I learned from them was as from the very fountains of the universal wisdom."⁸ The establishment of the chapel at

⁶ *Ibid.*, pp. 231, 232.

⁸ *Ibid.*, p. 218,

Pigotts Gill describes as "the Consummation of things." "Our earthly life is symbolized by the bread and wine. Under the appearance of bread and wine God gives Himself to us. Thus we are made sharers of His Divinity who saw fit to share our humanity. Thus man who was made in the beginning with the dignity of God's image, is yet more wonderfully renewed. I am saying these things by way of confession. I would not have anyone think that I became a catholic because I was 'convinced' of the truth, though I 'was' convinced of the truth. I became a catholic because I fell 'in love' with the truth. And love is an experience. I saw. I heard. I felt. I tasted. I touched. And that is what lovers do."⁷

Some considered Eric Gill's life that of a dreamer but he was the most realistic of all. Not distracted by the nebulous things of this world, he kept his eyes on the eternal verities. Being human, he was not infallible, but in his apostolic life—his lettering, sculpturing, and his books he drew beauty from truth. Many modern minds will reject his ideas, but they may some day come to realize that he was not completely wrong, rather he was more nearly completely right. His mind was Dominican in its inspiration, for when St. Dominic founded the Order of Friars Preachers and established his Rule, he set before himself and his brethren the ideal of truth. Their life was to be one of heroic action in combatting the evils of the time. The dominant consideration of St. Dominic when he was planning his Order was the formation of a spiritual corporation in which some members of the immense society which is the Church are drawn together into a more intimate community with various branches of the Order supplementing one another. Father Joret, O.P., in his excellent book *Dominican Life* writes: "Because the Middle Ages were truly Christian, as well as profoundly human, the social spirit was then universally cultivated. In civil life it found expression in the guilds and corporations which, as we well know, were then so flourishing. It was cultivated from the religious point of view, and the Order of St. Dominic was one of the noblest outcomes of that movement."⁸ History gives testimony of the immediate success of the Order of St. Dominic in completely destroying the anti-religious force which appeared in the thirteenth century.

In the twentieth century, Eric Gill was witnessing the scourge of another heresy which was threatening the very life of society. He knew that the Rule of St. Dominic, enforcing as it did a Christian way of life, could help immeasurably in overcoming the onslaughts

⁷ *Ibid.*, p. 259.

⁸ Joret, O.P., *Dominican Life*, p. 54, Sands & Co., London, 1937.

of paganism. He longed for a return to the social spirit of the Catholic Middle Ages and for the guilds of the medieval towns. Huge cities and gigantic towns only caused him to shudder . . . "the salvation of England cannot be brought about by town improvements; it can only come by the land. The town, the holy city, is nourished upon elements drawn from the soil. The modern towns of our industrial England have no such nourishment. They draw their galvanic twitchings and palpitations (for you can hardly call it life) from machines. The modern town is a warren of business men. And though it is still dependent upon the country, it does not desire to be so; for it is slowly but surely turning agriculture into a mechanical or even a merely chemical industry. It will therefore not die only of mass murder (such as is going on this very day as I write—in London and Berlin . . .) and barrenness but also of poisoning."⁹ When Eric Gill spoke longingly of towns, he did not refer to those smaller replicas of the cities he feared. He meant little towns whose center was the Church, which drew nourishment from the soil, and which provided both a marketplace and a place of rest for those who came to it.

Some may think it strange that a man who was so deeply interested in the difficulties of present day life should turn to a centuries' old Rule for his own norm of life. For him, and he was absolutely right, the age-old Rule of St. Dominic was ageless. That Rule was his own personal guide to heaven, and the spirit of that Rule filled him with an intense yearning for company on the journey to God. A true radical, and every true Dominican is that, he tried to get to the roots of current evils and destroy their sources. The chief hope of his life was the very Dominican ambition of "re-integrating bed and board, the small farm and the workshop, the home and the school, earth and heaven."¹⁰ For nearly a quarter century he wrote and executed works of art, prayed, and lived for that end. When he died on November 17, 1940 what he accomplished did not fade into nothingness. In the words of the Editor of *Blackfriars*: "His art, his writing and speaking, his mode of living, were all marked with the one great quality of fearless and absorbing sincerity. His inspired chisel, his vigorous pen and his gentle but persuasive voice have gone; but his sculpture, his books, his teaching, the truth that for him was life, these will remain."¹¹ A modern man had met St. Dominic and found his answer to the needs of this our time.

⁹ *Ibid.*, pp. 249, 250.

¹⁰ *Ibid.*, p. 299.

¹¹ *Blackfriars Monthly*, Dec., 1940.

THE LIFE OF CHRIST AND THE MASS

HUBERT M. HORAN, O.P.



UMAN creatures hold in deep reverence, and cherish for many years the parting gifts and words of a dear friend. They never tire of recalling the events of the final visit, the final parting. The Apostles of Christ, though they differed in many ways, all revered, admired and loved their Divine Master. During the three years of His public life, He had promised them many things. He promised Saints Peter and Andrew that He would make them *fishers of men*,¹ Saints James and John that they should drink His chalice.² He had given His Apostles power to cast out devils and to cure every kind of infirmity and disease.³ But there still remained unfulfilled one promise, which Christ had made to the multitude. He said that He would give them the "Bread of Life," that bread which would enable them to live forever.⁴

Christ understood human nature perfectly. He wished to give them this supernatural gift. But to impress upon His followers its importance, He reserved it for an occasion which would long remain vivid in their memories. Finally, the time came for the fulfillment of the promise. On the morning of Holy Thursday, He gave explicit directions to several of His disciples as to where and how they should prepare the Passover supper for Himself and His little band of followers.⁵ That night when all was prepared, Jesus and His followers gathered in the Cenacle for what was to be known historically as the "Last Supper."

Truly that was a most important moment for us all. Christ realized its importance and proved how He had longed to give us the "Bread of life." Saint Luke tells us that while they reclined, Christ said to His disciples, "I have greatly desired to eat this Passover with you before I suffer. . . ."⁶ Then Jesus took bread, blessed it and gave it to His disciples saying, "Take ye and eat; this is My Body." Then taking a chalice, He gave thanks and gave it to them, saying, "All of you drink of this, for this is the blood of the New Testament,

¹ Matthew IV, 19.

² Matthew XX, 23.

³ Matthew X, 1.

⁴ John, VI, 27.

⁵ Matthew XXVI, 19.

⁶ Luke XXII, 15.

which is being shed for many unto the remission of sins.”⁷ By these sacred words, Christ instituted the Holy Sacrifice of the Mass. After he had finished, He said to His Disciples, “Do this in remembrance of Me,”⁸ and thereby Christ ordained them priests, giving them the power to celebrate Mass and to distribute to men His life-giving Body and Blood.

Quite naturally then the question arises as to when and by whom the second Mass was celebrated. The most trustworthy liturgical writers answer that St. Peter celebrated the second holy Mass after Pentecost Sunday, probably in the Cenacle. Holy Scripture mentions the “Breaking of the bread” by the Apostles only after Pentecost.

With the advent of Pentecost, the Apostles began to preach and to celebrate the Divine Mysteries. Since Christ had left them no elaborate ceremonial, the celebration of Mass was a very simple service. Many prayers found in the Mass today were not added for many centuries. However, even in the beginning lessons were read from Holy Scripture—from the Old Testament since the Epistles had not yet been written. Later the Epistles and Gospels were incorporated into the Mass.

Due to the many years of persecution, the evolution of the liturgy was delayed. After the church arose from the Catacombs, however, churches and cathedrals were built and the Mass was celebrated in splendor and magnificence. Upon one thing, however, the Church determined. Her liturgy must be centered about the celebration of the Mass, and since the Mass was the sacrifice of the Body and Blood of Christ—a sacrifice identical with that of Calvary, the liturgical year of the Church was made representative of the life of Christ. By examining the liturgical calendar, we find how thoroughly this was accomplished.

This liturgical life or year is divided into two general parts or cycles: first, the cycle of Christmas which brings before our eyes the mystery of the Incarnation; secondly, the cycle of Easter which focuses our attention on the mystery of our Redemption. The cycle of the Incarnation, though very short, is divided into three parts: the season of advent, Christmastide, and the time after Epiphany. The cycle of Easter extends over ten months and is divided into five distinct seasons: the season of Septuagesima, the season of Lent, Passiontide, Paschal-time and the time after Pentecost.

Advent, the first part of the liturgical year, begins on the Sunday closest to the Feast of Saint Andrew the Apostle and continues

⁷ Matthew XXVI, 26, 28.

⁸ Luke, XXII, 20.

for four weeks. During this season we are impressed with the fact that Christ has not yet come and that we are awaiting His arrival. We see passing before our eyes the Patriarchs and Prophets of the Old Law and the Precursor of the New. Mary's rôle in the mystery of the Incarnation is not overlooked. During Advent we celebrate the feast of her Immaculate Conception and in every Mass of the season she is invoked in a special manner. The Masses and the Divine Office of Advent are filled with pleadings for the Redeemer of the world to come and save us from sin and punishment. Though Advent is a season of penance, it is also one of joyous anticipation of the Redeemer's arrival. The Church finds it difficult to suppress her joy of what is about to happen.

The season of Advent ends with the vigil of Christmas. Christmastide is ushered in by this day whose Mass and Office repeat again and again that "today you shall know that the Lord will come and save us: and in the morning you shall see His glory."⁹ Then at midnight, the temporal birth of Christ into the world is celebrated with all possible solemnity. The happiness of the human race in possessing its Saviour is unbounded. The Angelic choirs arouse us at midnight with the joyful tidings, "Glory to God in the highest and on earth peace to men of good will."¹⁰ The Church casts off the purple vestments of Advent and clothes her ministers in white and gold vestments of joy. The organ is again played and intones the tidings of the angelic host. On this day, the Church permits her priests to celebrate three Masses to commemorate the threefold birth of Christ: His temporal birth in Bethlehem, His spiritual birth in our hearts and His eternal birth in the bosom of His Father. In the three Masses of this day, are found petitions that God will illumine our hearts and souls so that His Son's birth may be for us the occasion of our spiritual rebirth. Christ is called the "true light of the world," "the Prince of peace." The fact of His eternal kingship is clearly impressed upon our minds by the words of Isaias the Prophet, "A child is born to us and a son is given to us: whose government is upon His shoulders; and His name shall be called, the Angel of great counsel."¹¹

During this season, we celebrate the Feasts of the earliest witnesses of Christ; Saint Stephen the Protomartyr, Saint John the Evangelist, and the Holy Innocents who died for Christ in Bethlehem. Then on January 6th is celebrated the Feast of Epiphany.

⁹ Exodus, XVI, 6, 7.

¹⁰ Luke II, 14.

¹¹ Isaias IX, 6.

Christmas Day had dealt with Christ's birth to the Jewish nation. On this day, we commemorate His manifestation to the Gentiles. In our Christmas cribs are placed the figures of the three eastern kings or Magi. The Mass and Office of this day and its octave allude constantly to the adoration of the King of Kings by all the rulers of the earth. During the season after Epiphany, which varies in length, the Church brings before our minds the miracles of Christ proving His divinity: the changing of water into wine at Cana, His cleansing of the lepers and the calming of the waves. Thus does the Church convince us of the divinity of Christ the King.

Immediately after these Sundays the second part of the liturgical year begins, the cycle of Easter, which explains how Christ merited our redemption for us and communicated it to us. This season opens with Septuagesima Sunday, nine weeks before Easter. At the earliest, Septuagesima falls on January 16th, at the latest, February 22. The season consists of three weeks. On the three Sundays of this season, the Mass and Office bring to our attention the fall of Adam and its consequences, actual sin and its consequences, the flood, and the sacrifices of Abraham and Melchisedech. The Gospels of the Sundays remind us of God's mercy toward us: the parable of the sower points out the universal effects of Christ's redeeming sacrifice, the invitation to all laborers to enter His vineyard and the cure of the blind man fill us with the hope of our restoration to Divine favor.

On the Wednesday after Quinquagesima Sunday, the third of the Septuagesima season, we observe Ash Wednesday the first day of the lenten season. This season like Advent is one of penance. During it, the Church imposes upon her children the works of prayer, fasting and penitential exercises. On Ash Wednesday, she signs the forehead of each of them with blessed ashes, saying, "Remember, man, that thou art dust, and to dust thou must return." The *Gloria in Excelsis* and *Alleluia* are suppressed in the Mass, while in the Divine Office the hymn *Te Deum Laudamus* is omitted on all but solemn feasts. The priest is clothed in purple vestments, the deacon and subdeacon are deprived of their dalmatic and tunic, and the organ is silenced. Formerly, the Church permitted during this season only the celebration of the feasts of Saint Matthias and the Annunciation. Later other feasts were added, but her ministers are admonished to remember the spirit of the season and celebrate the ferial Masses as often as is possible. In the Masses and Divine Office, we see our Divine Master overcoming the temptations of the devil and showing us how to become detached from created things. We also witness

His glorious Transfiguration, the driving out of devils and the multiplication of the loaves. This last moves us to renew our penitential exercises and to prepare worthily for our Paschal communion. On this day, the Gospel relates how the hatred of the Jews increased after Christ worked this miracle. Their leaders were even more resolved to slay the Nazerene. Their anger knew no bounds when the multitude sought to crown Jesus king. He, however, fled to the mountains and hid Himself from them.

This is the prelude to Passiontide which begins with the fifth Sunday after Ash Wednesday. It is known as Passion Sunday, for it was then that the leaders of the Jews planned how to ensnare the Master and destroy Him. To focus our attention more closely on the Divine Mysteries, the Church veils all statues and crucifixes in purple. The *Gloria Patri*, a prayer of joy, is omitted from the Mass. During this season, the Church keeps us close to Christ as He suffers persecution from the Jews. She tells once again the miracles which aroused the people's admiration but their leaders' fury: the raising of the widow's dead son, the resurrection of Lazarus. We re-live the time when the accusations of blasphemy were hurled at His claims to be one with His Father in Heaven, when the jealousy of the Pharisees rose to a higher pitch because the Magdalen anointed His sacred feet.

All this is culminated by the enthusiasm of the mob displayed at Christ's triumphal entry into Jerusalem, which is commemorated by the blessing and procession of palms held in our churches on Palm Sunday. All during this week, appropriately known as Holy Week, we follow Jesus step by step after His triumphal entry into the holy city. We see Him institute the Holy Eucharist, leave the Cenacle for Mount Olivet. We witness His bloody Passion, His trial, the climbing to Calvary and His death on the Cross. These days are days of sorrow and desolation for Christ's church and are marked by the reading of the four versions of Christ's Passion in the Masses of Sunday, Tuesday, Wednesday, and Friday. Only once does the Church pause briefly from her grief during this week. On Holy Thursday she joyously celebrates the institution of the Holy Eucharist and carries the Sacred Body and Blood of her Founder in solemn procession midst singing, the burning of incense and the strewing of flowers. Immediately afterwards, she strips her altars and focuses all attention on the unveiled crucifix, symbol of Christ's love for us. On Good Friday, no Mass is celebrated. The grief of the Church for her spouse is too profound to concentrate on such a joyful celebration as the Divine Mysteries.

With the Mass and Vespers of Holy Saturday, however, the sorrow of the Church is ended. The strains of *Alleluias* herald the glorious resurrection of Christ from the tomb and usher in the Paschal season. All the doubts and fears of her members are overcome, and they are bidden to come and partake of the Paschal triumph. Once again her priests are clothed in vestments of white and gold, and the angelic hymns and the *Te Deum Laudamus* resound in the Mass and Divine Office. During this season which lasts almost eight weeks, the Church celebrates the three glorious mysteries of Christ's Resurrection, His Ascension, and the Descent of the Holy Ghost. We see Christ, glorious and triumphant from the tomb, appearing to His Apostles. He teaches them further the truths of religion. He bestows the Primacy and Infallibility on Saint Peter, thereby laying the firm foundation of His Church on earth. Finally, after promising to be with them forever in their labors, Christ ascends into Heaven.

Immediately afterwards, the Apostles returned to the Cenacle and awaited the coming of the promised Paraclete. Ten days later, on Pentecost Sunday, they were strengthened by receiving the Holy Ghost. That very day, the Apostles began to preach the word of God and to spread His faith throughout the world. During this season of Pentecost, the Church clothes her ministers in red vestments, symbolic of the tongues of fire. She repeats in the Mass and Divine Office the gifts we have received from the Paraclete and invites us to partake of these gifts by receiving the Sacraments.

The Paschal season ends with the last day of the octave of Pentecost. Now comes the last part of the Easter cycle, known as the "Time after Pentecost." Advent had represented the reign of the Eternal Father over His chosen people. From Christmas to the Ascension, we had seen Christ ruling the human race. This new season, however, signifies the reign of the Holy Ghost Who, Christ promised, "would remain with us forever." The longest season of the Easter cycle, it extends from twenty-four to twenty-eight weeks. During this period, the Church shows her children how to reproduce in themselves the virtues of her Divine Founder. She clothes her priests in green vestments, the sign of hope. She celebrates the feasts of the Most Holy Trinity and Corpus Christi and places before our eyes for imitation her canonized children, whose feast days are solemnized daily in her churches. On Sundays, in the Mass and Divine Office, we read the Epistles and Gospels which impress upon us the necessity of sanctifying ourselves by the aid of the Holy Ghost. Each Sunday brings out some new phase of God's omnipo-

tence, His mercy towards us and the need of practicing charity towards our neighbor.

Thus does the Church, in her liturgical year, focus our attention on the mysteries of the Incarnation and Redemption. She tries to draw us to God by impressing forcibly upon our minds His Divine solicitude for us and His desire for our sanctification. She urges us to center our hearts on the liturgy, for the liturgy is bound up with the Mass, the Mass is bound up with Christ, and it is only by being one in mind and soul with Christ that we can fulfill His divine precept: "Be ye perfect as your Heavenly Father is perfect."¹²

¹² Matthew V, 48.

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THE GOLDEN JUBILEE
OF THE
VERY REVEREND ARTHUR LAURENCE McMAHON, O.P., S.T.M.

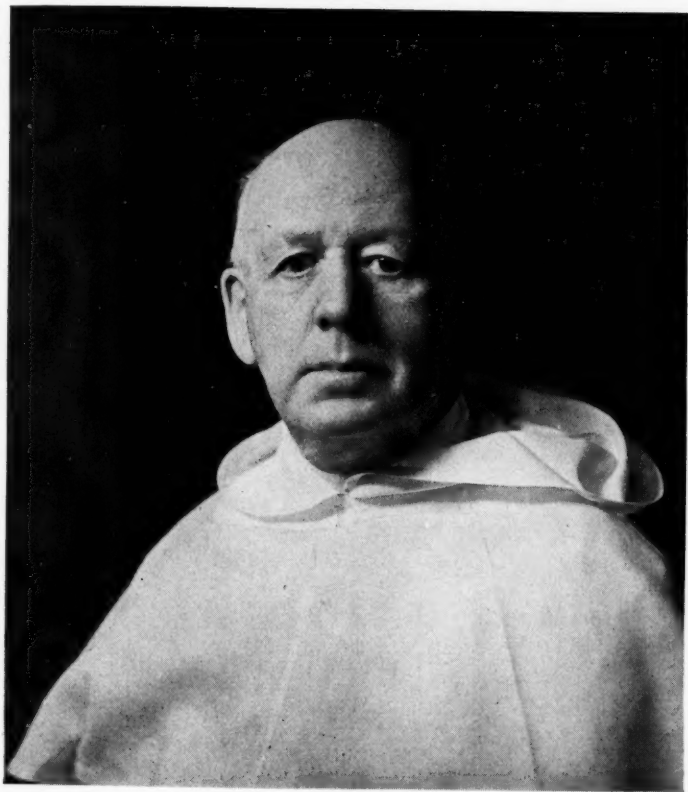


N September 10, 1942, one of the most distinguished sons of St. Joseph's Province celebrated the fiftieth anniversary of his ordination to the priesthood. He is the Very Reverend Arthur Laurence McMahon, O.P. The second oldest of seven children, he was born in Waterbury, Connecticut, September 14, 1863, to Patrick Peter and Ellen Carroll McMahon. His early education was received in the grammar schools of his native town. For his high school training he went to St. Rose's Priory, Springfield, Kentucky, where on August 4, 1887, he entered the Order of Preachers. One year later he made his profession into the hands of the Very Reverend M. A. McFeeley, O.P.

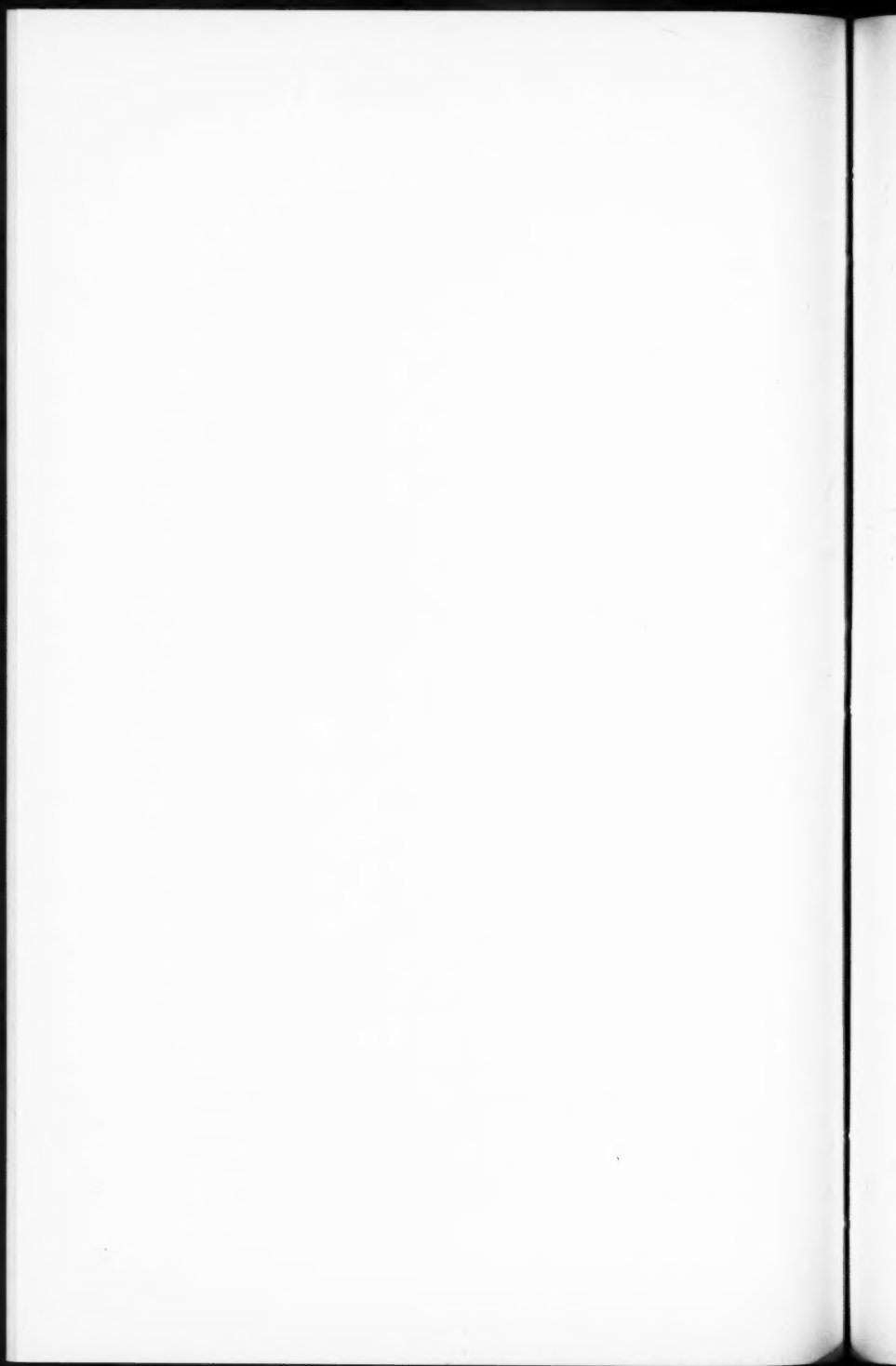
He began his philosophical studies at St. Joseph's Priory, Somerset, Ohio, but left in 1890 to continue them at the Dominican House of Studies, Louvain, Belgium. Louvain was at a high point of intellectual activity, and Fr. McMahon found as his fellow students such luminaries as the English author, Fr. Vincent McNabb, O.P., the German theologian, Fr. Dominic Prümmer, O.P., and the Belgian social economist, Fr. Ceslaus Rütten, O.P., later to be a senator in his native land. On September 11, 1892, Fr. McMahon was ordained to the holy priesthood in the Jesuit Church, Louvain, by the Right Reverend John B. DeCroliere, Bishop of Malines, Belgium.

Until 1894 he was in Louvain engaged in theological studies. In that year he went to the Dominican House of Studies, Vienna, Austria, where he completed his course of theology, receiving the Lectorate on April 20, 1895. Shortly afterwards, he was sent to the Biblical School of St. Stephen's, Jerusalem, where he remained for two years. The first American Dominican to be trained at this famous institute, he studied under the world-famed Fr. M. J. Lagrange, O.P., and went on scientific expeditions to Mt. Sinai, Petra "in deserto," and other landmarks in biblical history.

After completing his studies in the Holy Land, he returned to St. Joseph's Priory where, for the next eight years, he taught theological and scriptural subjects as well as languages. During a part of this time he was also Master of Students at the priory. On August 10,



VERY REVEREND ARTHUR LAURENCE McMAHON, O.P., S.T.M.



1905, he was assigned to the then newly-erected Convent of the Immaculate Conception, Washington, D. C., of which he became Subprior on October 4, that year. Here, his professorial duties continued in the same fields. In 1907, he journeyed to Viterbo, Italy, as Definitor to the General Chapter and acted as General Secretary of this Chapter. He then went to Rome where, on June 10, he successfully passed the examination "ad gradus" for the Baccalaureate in Sacred Theology.

Soon after his return to the United States, Fr. McMahon received his assignment to the scene of his major labors, for on November the first, the documents appointing him Vicar General of the Congregation of California were read and signed in St. Vincent Ferrer's Priory, New York. Five years later, on November the tenth, the Council of the Master General raised the Vicariate to the status of a province on the condition that Fr. McMahon accept the Provincialate. For seventeen years, he was to guide the new Province of the Holy Name. During this period with able assistance from his brethren, he turned his remarkable energies towards the building of necessary residences, schools and churches, notable among the latter being the magnificent Church of Saint Dominic, San Francisco, California. Always the scholar himself, he set high standards for the Province's studia and sent many students to Europe for specialized training.

Many other honors entailing heavy responsibilities were to be gracefully borne by him. On September 5, 1913, he became Master of Sacred Theology, and on February 28, 1915, he received the cap and ring proper to that dignity from the Very Reverend Louis Theisling, O.P., Visitor General, in St. Dominic's Church, San Francisco. Recognition was not wanting on the part of the Archdiocesan authorities, for, on August 14, 1915, he was appointed to the Commission for the Examination of the Clergy of the Archdiocese of San Francisco. From August 3 to August 10, 1916, he was once again secretary to a General Chapter, this time in Fribourg, Switzerland. He attended the General Chapter, at Rome in 1924 and at Ocagna in 1926, concerned with the revision of the Dominican Constitutions. On December 26, 1926, he was the only American Dominican appointed to the Commission organized for the guidance of that revision, and from May to June, 1928, he worked on this Commission at the Generalizia in Rome.

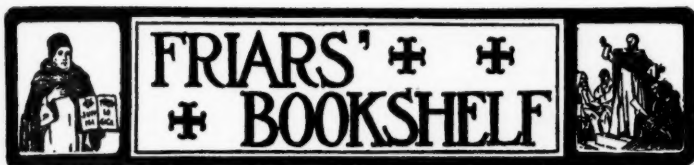
Returning to St. Joseph's Province in 1929, he went to the Immaculate Conception Convent, Washington, D. C. Here he assumed the duties of Procurator and Master of Lay Brothers which offices he

relinquished in 1939 when he left for his present post at St. Mary's Priory, New Haven, Connecticut.

Deeply spiritual, he has always been concerned with spreading devotion to the Blessed Sacrament. He has left tangible evidence of that love. His first foundation in Seattle was dedicated to the Blessed Sacrament, and he was responsible for the founding of Corpus Christi Monastery, Menlo Park, California, where the Second Order Dominican Nuns perpetually adore the Eucharistic King.

The high distinctions he has enjoyed have not disturbed the very real Dominican spirit of Fr. McMahon. He has stepped back into the ranks joyfully, satisfied that he has done his best and hopeful that his best has been equal to the burdens imposed on his small frame. He is still very active. At St. Mary's, he takes house calls, says his Mass and Office daily, hears confessions and preaches in a gentle voice notable for its careful pronunciation. Jovial by nature, he has a quick, infectious smile which promptly relieves any feelings of uneasiness one might have on meeting this priest of so varied accomplishments.

DOMINICANA is proud to join the many friends of Father McMahon in wishing him many more happy years in the service of God as a true son of St. Dominic.



The World Book Encyclopedia. J. Morris Jones, Managing Editor. Editorial Advisory Board of seven specialists in educational fields. Silver Anniversary Edition. 19 vols. Quarrie Publishers, Chicago. 1942. \$82.00 F.O.B.

The *World Book Encyclopedia* as it appears in its present Silver Anniversary Edition is the product of a quarter century's experience. Appearing at first in eight books, the set has grown to eighteen volumes, with an additional guide volume for teachers and students working on courses of studies.

Intending primarily to serve the needs of boys and girls of school age, the editors have carefully kept that purpose in view. In scope, the set touches every subject of instruction in the American elementary and high school. Information is afforded the student in plain, non-technical language, and complicated facts are often simplified by vividly accurate pictorial diagrams. A striking example of this simplification is the graphic depiction of the passage of a bill in Congress. Visual aids of a wide educational variety are copiously featured. The use of colorful contrasts and comparisons in some of these helps to impress more deeply the student mind with data otherwise easily forgotten. All the maps, illustrations, kodochromes, and pictographs, in number over 14,000, are excellently reproduced so that the reader is not confronted with a good job half done.

Aware of the laggard tendencies in youthful minds, the editors have obviously given much thought to presenting information in the most easily accessible form. The new "letter to a volume" plan is followed, so that any article beginning with "A," for example, will be found in the "A" volume. Well-planned finding devices and the frequent employment of cross-references make for almost effortless student research. Appended to each of the more difficult and more lengthy articles are a brief recapitulation in outline form, a list of questions concerned with the high points of the article, and bibliographies for further study.

From a Catholic standpoint, the *World Book Encyclopedia* may be safely recommended as dependable and very useful for the average

student seeking information concerning the Holy Roman Catholic Church. Most of the articles concerning the Church are written by such eminent Catholic scholars as Richard J. Purcell, Ph.D., Professor of History and General Secretary of the Catholic University of America, Monsignor Francis A. Purcell, M.A., S.T.D., Pastor of St. Mel's Roman Catholic Church, Chicago, and Monsignor John A. Ryan, D.D., LL.D., Professor Emeritus of Moral Theology, Catholic University of America. Numerous items in the encyclopedia relate to the forms or beliefs of the Church, and many biographies of saints, churchmen, and religious leaders are included. The treatment is concise and accurate without, however, making any attempt to be exhaustive.

Especially commendable are the editors' efforts to maintain an up-to-date standard of reference. Since 1937, revisions have been made in over eight thousand pages. Long articles have been recently added on such diverse topics as the Army, Civil Liberties, Communication, Propaganda, and Transportation. In the latest edition, the origins and early phases of World War II are discussed by the distinguished historian Sidney B. Fay of Harvard University. Buyers of earlier editions have not been neglected, for an annual supplement may be purchased for the nominal cost of a dollar.

The Silver Anniversary Edition sees the *World Book Encyclopedia* a leader in its field. Teachers and students will find it of tremendous assistance in their work, for while there is still no "royal road to learning," the editors of this encyclopedia have certainly provided a better paved path.

W.J.D. & A.E.S.

History of the Popes. By L. Von Pastor. Transl. and edited by Dom Ernest Graf, O.S.B. Vols. XXXIII, XXXIV (1700-1740). B. Herder Book Co. \$5.00 ea.

The translation of two additional volumes of Pastor's classic history gives the English-speaking student access to an important if hardly spectacular period in papal history—the first four decades of the 18th century. They were years spent by the rulers of the Church in dogged defense of the rights and claims of the Holy See. The seeds of future political and social upheavals of the next score of years were being sown and the widespread disregard for spiritual authority occasioned many unhappy pontificates.

Each volume records twenty years of pontifical events. Volume XXXIII embraces the pontificate of Clement XI alone. This pontiff, who was one of the worthiest successors of St. Peter, has been

scarcely remembered by posterity. He canonized St. Pius V and approved the cultus of Blessed Ceslas, Augustine of Lucera, and Lucy of Narni. Prof. Pastor rightly characterizes his reign by declaring that Clement XI did the best that could be expected of any pope confronted with such impossible problems.

The chapters which deal with the reappearance of Jansenism in France and the Low Countries and with the question of the Malabar and Chinese rites are most interesting. Jansenism, although a condemned doctrine, still drew a considerable following especially during the period when the movement was under the guidance of the Frenchman, Quesnel. Because of the political and personal factors involved, it became one of the serious disciplinary problems of these decades.

Another was the famous question of the rites. Quiet in character, when it is a question of a dispute involving the Jesuits, Pastor vigorously defends the Society. Although all the official proceedings of the Holy See were unfavorable to them, as the author admits, he goes out of his way to portray the Jesuits as having been seriously maligned and misunderstood. He maintains that they suffered throughout from the prejudice of the papal legates and the Roman officials. He implies, moreover, that the Mendicants, who occasioned the dispute by opposing the practices of the Society in China, had come at a later date into this mission field with old, unbending ideas ill-suited to the unique circumstances of the work. Once again in a Jesuit-Dominican dispute, Pastor proves to be more the apologete than the historian.

Volume XXXIV records the pontificates of Innocent XIII, Benedict XIII and Clement XII. Benedict XIII was a Dominican, the only one of the four Dominican popes not yet raised to the altars of the Church. Pastor attests to the extraordinary sanctity of this remarkable pontiff. The acts of his process of canonization, which are not completed, are in the Dominican archives in Rome. Throughout this volume, too, the discussion of the Chinese rites and Jansenism is continued. The efforts of Benedict XIII in behalf of Thomism, and in particular, of St. Thomas' doctrine of efficacious grace are valuable pages in the story of the Jansenist conflict and, laterally, of the Thomist-Molinist dispute.

F.N.H.

Aristotle and Anglican Religious Thought. By Victor Lyle Dowdell. Cornell University Press. pp. 86 and Index. \$1.50.

The history of philosophy should be a fascinating thing, for it is the story of all of us in our restless attempt to know ourselves and

the things about us. To trace the beginnings of some powerful philosophy and its tremendous influence on human life should be an absorbing intellectual pursuit. Yet some works in this branch of history are very far from being so. *Aristotle and Anglican Religious Thought* is a discouraging example of what trivial bits of factual information can be passed off in the name of the history of philosophy.

The title itself is misleading. Mr. Dowdell has not given us the story of Aristotle's influence on Anglican religious thought. He never so much as attempts to establish the existence of such a thing as a distinct, unified Anglican intellectual tradition, Aristotelian or otherwise. Instead we have a rather wearying list of Anglican scholars who show signs of having known Aristotle. This is not a study of the Stagyrite and Anglican thought; it is the story of Aristotle and some Anglicans—which is quite a different thing.

The author begins his work with four short chapters of orientation. Since these pages are full of errors and misinterpretations this review will be principally concerned with them. Some incidental errors are these: 1) We are told that the thirty-nine Articles are Thomistic in theology (p. 4). How anyone can maintain such a position is inconceivable. The treatment in the Articles of the Sacrament of Holy Eucharist, for example, is poles apart from Thomism. 2) On page 7, an accident is defined as "an attribute which equally may or may not belong to a subject." Mr. Dowdell would have difficulty defending that definition. Quantity, for instance is a predicable accident. Yet how is one to conceive a body to which the accident of quantity does not belong? 3) We are told (p. 12) that "no difficulty emerges in theology which had not previously emerged in metaphysics." If that statement means that the solutions of metaphysical problems aids in the solution of theological difficulties, it is true. However, it is not true that theology does not offer new difficulties. The question of the causality of the sacraments could never have arisen in philosophy, nor could the difficulties concerned with the Trinity and the Incarnation. It is extremely doubtful that reason, unaided by revelation, would have recognized that there is any problem in determining the precise constituent of personality—much less solve that problem.

However it is when the author undertakes an exposition of Aristotle's spirituality that inaccuracies really abound. He writes (p. 12-14), "Aristotle says that body and soul are practically one," and refers us to *De Anima* 411 b7-9 and 412 b6-9. In the place first cited, Aristotle states that the body cannot be said to hold the

parts of the soul together, but rather the soul holds the body together. How to conclude from this that they are "practically one" is a real difficulty. In this same place Aristotle states plainly that the soul can depart from the body and does so at death. Clearly then, he is teaching that the two are really distinct, for actual separation is the surest sign of real distinction.

The second reference reveals the root of the trouble. Aristotle there says, "We can wholly dismiss as unnecessary the question whether the soul and the body are one." The point to be grasped is that Aristotle is here treating of soul (not of the human soul but of soul in its widest extension) precisely in relation to its proper subject viz. an organized body. The definition of soul given makes that clear. Now any organized body, precisely as organized, is already informed by a soul. The two are one actual thing. Hence it is necessarily true that the question whether one thing is one thing, is useless. As a matter of fact Aristotle says very clearly "the body *cannot* be soul; the body is the subject or matter, not what is attributed to it" (*De Anima*, Bk. II, ch., 412 a18, McKeon edition). In other words if one knows Aristotle's doctrine of matter and form one will not follow Mr. Dowdell's erroneous interpretation.

The author writes (p. 14) that to Aristotle "the soul is merely a function of the body" and refers the reader to *De Anima* 412 b 10-17. Now in the place cited Aristotle says of the soul that it is "substance in the sense which corresponds to the definitive formula of a thing's essence." It is "the essential whatness of a body." How in the face of such clear wording Aristotle can be said to reduce soul to a mere function of the body, is difficult to understand. The essential whatness of a thing is not a function of it; it is rather the very actual principle of the thing, its definition.

Again we read that "though he (Aristotle) often says that actual knowledge is identical with the real thing he does not mean it consistently else he would then have had pure idealism" (15). Well, Aristotle was never an idealist, yet he did mean—and mean consistently—that actual knowledge is identical with the thing known. That Mr. Dowdell misunderstands Aristotle is evident for he adds, "An example of what Aristotle means is this; Triangularity exists exactly as you think it; the concept is the reality." That particular example illustrates very well Platonic idealism; it is not what Aristotle means. Triangularity exists true enough. The concept corresponds to reality but not the *mode* of the concept. That concept, triangularity, is the result of formal abstraction whereby the intellect conceives a form altogether abstracted from its matter. Such forms

do not exist in that way in nature. To say that they do is pure Platonism, not Aristotelianism (Cf. *De Anima* 430 a219; *Meta.* Bk. XIII, ch. 3, 1077b. 11—1078a 31).

The discussion of Aristotle's theology is poorly handled. We read (p. 16) "The conclusion is that there must be an eternal reality, unchanged, which must be actuality. . . . So the thinker is brought nearer to God"; and again (p. 17) "Aristotle leads us up to God, yet never proves anything; he simply allows us to take a jump, quite arbitrarily, for God exists in a state far above that in which we can ever exist." This is to do Aristotle an injustice. He does lead us to God by actually proving that He is (Cf. *Meta.* Bk. XII ch. 6). Having done that, he has done a tremendous thing. It is true that the Philosopher does not enlighten us too much about God's intimate life—reason alone could never do that. Yet Aristotle's theology represents perhaps the very pinnacle of mere reason's attainment. When he *reasons* to this, "God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God" (*Meta.* Bk. XII, ch. 7; 1072, b27-30) he has said something very wonderful. He has not left us "at the brink"; he has said what our reason at its best can say of God.

There is little point to discussing the main sections of this book, those dealing with Anglican spokesmen who knew Aristotle. Those chapters can hardly be of interest to any but a few very close students who might like to know whether this bishop or that professor quoted the *Ethics* as well as the *Metaphysics*,—and how many times. The only possible conclusion one can draw is that some Anglican scholars knew some Aristotelian philosophy, which is hardly surprising. One hopes that the author does not imply that all those listed are Aristotelians. One could never accept as representative Peripatetics Hobbes, Locke, Berkeley and others mentioned. In general this work reveals a very wide acquaintance with the works of Anglican writers—and that is all one can say for it.

U.M.

Marriage. By Dietrich von Hildebrand. Longmans, Green and Co. pp. 64. \$1.25.

Dietrich von Hildebrand is an internationally known Catholic philosopher and theologian. He is now a refugee in America after having held the chair of philosophy at the University of Munich and subsequently at the Universities of Vienna and Toulouse. He is a man of too much importance and influence for the Nazi government to leave at peace. In this country von Hildebrand is well known for

his previous works, *In Defense of Purity* and *Liturgy and Personality*. These works establish him as a writer with a keen mind for subtle nuances of thought matched by a style both virile and clear.

Marriage is like no other theological treatise; in fact it is more of an essay on the type of Francis Bacon in intent if not in style. It delineates an ideal. It injects the romantic leaven into the theological batter and sets forth a fare with a newer and more tasty flavor than the usual handling of the subject. This whole discussion of marriage takes its inspiration from that noteworthy passage of Pope Pius XI in *De casto conubio*; "This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony. . . ."

The natural and supernatural aspects of love and marriage are treated in two brief chapters. The unique nature of conjugal love forms the central theme and the pages in which it is explicitly treated are by far the best contribution of this valuable work. The state of "being in love" is not sentimentality, not simply friendship, nor friendship plus the sensual note. It is characterized by the deepest mutual interpenetration, the living for each other, and "the formation of a complete unity as a couple closed off from the rest of earthly things." When it has reached its perfect state in marriage, it is the noblest and most perfect of all purely natural goods. To this subjective state of "being in love," marriage adds an objective reality, a common mode of life with obligations which perdure independent of personal feelings. To the lovers it represents a desirable bond and guarantee of mutual affection and an opportunity to preserve and cultivate that affection. The inherent beauty of true love will render every marriage spiritually fruitful so that there is no essential reason for a barren union even though it be not blessed with children. Conjugal love in its authentic nobility is the most perfect and revealing sign and figure that we have of the union of Christ and the soul.

This discussion touches a current theological question; the relation of mutual love and the procreation of children to the end and purpose of marriage. It is true that the author is not directly concerned with the problem and, indeed, deliberately lays aside any discussion of it, but the whole viewpoint of the book brings it to the foreground. The author's solution is this; mutual love gives primary meaning to the conjugal union but procreation is its primary end. This is an original solution which the author exposed in some of his other writings. In this work, however, the thesis is stated in such brevity that it is apt to give many readers, unacquainted with

von Hildebrand's works, the impression of fence-straddling. In justice to himself, the author ought to have been more explicit. We make a point of this merely to warn the prospective reader that this is still a controversial issue and that he need not puzzle himself with its present treatment. For the integrity of the book, this is but a side issue.

For a small volume, Professor von Hildebrand's *Marriage* seems destined to become something of a classic in theological literature. Though it presupposes too much knowledge for the average reader, it undoubtedly contains doctrine which should be made generally available. Its untechnical language and treatment makes it a "must" book for every educated Catholic who endeavors to keep well read. Most of all, those who are intrusted with the care of young people, will find it an inspiring aid in their discussions of Christian marriage and its ideals.

M.P.B.

The Psychology of the Interior Senses. By M. A. Gaffney, S.J., Ph.D. B. Herder Company, St. Louis, Mo. pp. 260. \$2.00.

In this work, Father Gaffney presents to the student and teacher of Psychology a detailed account and exposition of the interior senses, viz., common sense, imagination, memory and instinct.

Since all knowledge comes to us primarily through the external senses, the author in his introductory chapter shows the relation between them and the internal senses. Our common sense is so called because "it holds in common all the information that the several other faculties hold as proper to each and non-intercommunicable." It forms a common picture which is stored in the imagination. Now the function of this second internal power is to bring back to us images of various objects no longer present to the external faculties. Memory, the third internal sense, places the past realities within a certain period of time. Instinct, which the writer describes as "an attic of mystery," is not cut off from the rest but receives stimulation from the incoming sensations.

The following four chapters treat in particular each of these four interior senses. Due to the wealth of data contained therein, it would be difficult to consider the contents specifically. However, in summary, the author considers the definition, object, and subject of the common sense; the meaning, boundaries, types, usefulness and dangers of imagination; the distinction, importance and beauty of memory; and the nature, characteristics, states and laws of instinct.

Father Gaffney rejects the false teaching of various philosophical

groups and schools. Thus he scores the subjectivists "who make the exclusive function of all cognition the perception of our own mere modifications." The errors of William James, the British Associationists, the Mechanist and Intelligence School are likewise pointed out by the author.

This book is characterized by the clear and logical presentation of its contents. The style is not hampered by excessive philosophical expressions which might confuse the ordinary reader. The author is to be praised for his excellent and fitting examples as well as his biblical, literary and historical references. At the end of each chapter, there is given an analysis of the preceding pages. This affords the students a valuable graphic picture of the matter already covered as well as a convenient means of review.

Father Gaffney, as a priest and psychologist should, shows that the senses are gifts from Almighty God which we should appreciate and use properly. For example (page 101-102) he states that "moral havoc is wrought by an inflamed imagination. Temptations generally are strong and imperious in direct proportion to their vividness in the imagination." Again (page 112) he shows the beauty of memory by quoting from Saint Augustine: "Great is the power of memory, exceeding great, O my God—an inner chamber large and boundless! Who has plumbed the depth thereof? Yet it is a power of mine and appertains unto my nature. . . . Men go forth to wonder at the extent of the oceans, and the course of the stars, and omit to wonder at themselves."

In view of Father Gaffney's excellent work, this book is recommended not only to students and teachers of psychology but to all those who wish to understand how our initial and intermediary faculties of the learning function.

A.M.

The Solution is Easy. By Rev. Mark Schmid, O.S.B. Fred. Pustet Co. pp. xii and 181. \$2.00.

Laudable indeed is the aim of this book; to present some of the treasures from the storehouse of Scholastic philosophy in a form readily intelligible to and assimilable by "the man in the street." The need to make true philosophy thus available has long been felt and deeply so in these days when the world is so sadly in need of re-orientation. The task is no easy one. Philosophy of its very nature, treating as it does of the most complex questions and comprising the most abstruse thoughts of the keenest thinkers of the ages, militates against the accomplishment of this work. Time was, in the Middle Ages, when philosophy could be, and to a large extent was, popu-

larized, since Latin was still a living and universal language. Now its terminology has been crystallized in a tongue no longer within common knowledge. Yet scholars are loath to sacrifice standardization of terminology which insures accuracy of thought. Hence the difficulty is that of striking a happy medium between weighty content and facile expression.

It is this that Father Schmid attempts. Following a brief but competent survey of the history of Scholasticism, he presents to the reader a fine selection of some of the major philosophical topics. Of the problems of natural philosophy, he treats the origin and composition of the world, evolution, sensation and knowledge, the interrelations of mind and body, free will and immortality. In the ontological field, first things, first principles and causality are discussed. Theodicy sees a treatment of the First Cause and of the problem of evil; while ethics briefly in the concluding chapter on social origins. Suggested readings, an index, and a glossary of philosophical terms are valuable features, as is the author's avoidance of controverted matters. Scientific details receive competent handling. In style, the book is clear and readable without straining for literary polish. The later chapters are a decided improvement of the earlier ones, and the psychological problems which form the bulk of the work are generally well handled.

Certain minor deficiencies are to be noted. The omission of an introductory chapter on the nature and scope of philosophy is regrettable. So too is the paucity of ethical problems, especially since the book aims at the solution of life's problem for the "average" man. The insufficient treatment and distinction of substantial and accidental forms, and of first and second matter makes for ambiguity. A case in point is the statement on page 43; "If matter under high speed is to turn over completely and escape as an entirely new thing (energy) without any by-product or leftover, then the philosopher would have to revise his Aristotelian concepts of matter and form." The concession is too sweeping since it is second matter that is here under discussion. In the glossary we find other minor errors. Relation is defined as the result of referring or comparing one thing with another whereas, in fact, relations are objective realities independent of consideration. Again, intellect is identified with reason, and the definition of science restricts it to sense knowledge.

One greets any attempt to popularize Scholastic philosophy and one doubly welcomes a volume which meets with some measure of success at it, even if one feels that the goal is still far from attained.

R.P.S.

Our Palace Wonderful. By Rev. Frederick A. Houck. B. Herder Book Co. pp. 175. \$1.25.

Our Palace Wonderful adds another fine book to Father Houck's growing series treating of God and of His existence; this time taken from the point of view of the design found in nature. Drawing upon almost every kingdom found in the realm of nature, the author emphasizes more particularly the vast fields of astronomy and botany, believing these to be more abundantly filled with the marvels of creation. Thus limited, he is enabled to keep the subject within controllable bounds.

As an introduction to the book, the author devotes several pages to reviewing and refuting the principal opposing theories of Agnosticism, Materialism and Pantheism. Thus he gives the reader an excellent foundation for the chapters which follow.

While confessing that his treatment of the subject is not comprehensive, he does give the reader a more intelligent grasp of the wonderful universe in which we live. It fascinates and encourages us to seek further knowledge of the phenomena which we encounter. The book, at times becomes heavy with scientific data, but generally retains its easy readableness. Any monotony such a task as the proving of God's existence might entail, has been warded off by the frequent injecture of homey stories and bits of humor. The author often culls the Scriptures for quotations in which the praise of God in creation is sung. A surprising and enjoyable part of the book is the very frequent use of poetry, the writings of Pope Leo XIII, Addison, Longfellow and Kimmer to mention but a few authors. The purpose of the author is to confirm the believer rather than to convert the unbeliever. His aim is to present the argument from design in a manner that would not only instruct but likewise inspire. He attained both of these ends in a most satisfactory manner.

B.D.K.

The Layman's Call. By Rev. William R. O'Connor. P. J. Kenedy & Sons. pp. 233. Preface by Jacques Maritain. \$2.00.

Mention of the word "vocation" to the average layman conjures up in his mind the image of the nun's veil or the cleric's cassock. If Fr. O'Connor had attempted nothing else but to remove this common prejudice, he would have set up for himself a worthy motive for authorship. The eradication of this error is, however, but an incidental feature of the book.

In the *Layman's Call*, the author demonstrates convincingly that all Christians are called in the Providence of God to the per-

fection of Charity; "Be you therefore perfect as also your heavenly Father is perfect." The first portion of the book is taken up with chapters concerning *Who are Called?*, *The Spiritual Answer*, *Analogy of Sanctity*, and *Providence and Vocation*. These pages will probably be the more difficult for the average layman to read. But for the young priest and the spiritual director they will be like the redoubtable pilot who will help him steer the right course for one who has come with the perplexing problem of vocation.

The traveling equipment of the religious and the layman on the road to sanctity is clearly distinguished in this section. The religious alone takes advantage of the more delicate tools, his vows of poverty, chastity and obedience, to clear his path to heaven. Novel to many will be the important part that nature should play in determining one's vocation. A personal penchant for, or an anticipated delight in some particular profession should not be the sole reason for choosing one's life work. Rather the natural gifts and dispositions placed by Providence in one's hands are more decisive norms. On this question Fr. O'Connor hews close to the lines of the renowned decision of Pope Pius X in the Canon Lahitton case.

In the second section on *Particular Vocations*, the author puts his theories and deductions to work in the lines of various professional men and women. The reader sees the married man, the soldier, the nurse, physician and the artist living their vocations as true followers of Christ. Particular emphasis is placed upon the necessity of integrating into all professional and business activities the social principles of Christianity. Here the author gleans copiously from the encyclicals of Leo XIII and Pius XI. The layman is to sanctify himself while living in the world. He is not to regard the secular and material order as a wall set against sanctity and his pursuit of perfection. Rather, it is his vocation to restore the proper Christian order and autonomy to the secular and material.

Periodically some zealous priest or layman sounds the clarion call for the layman to consider his position as a Catholic Actionist. The theme is usually so abstract and complicated that to the untrained ears of men of good will it is but a cacophonous rumble. Fr. O'Connor, as is evident from his writing, has ascended the podium with experience and sound theology as a back-drop. He has attained his expressed purpose of demonstrating in detail to the layman that he also has a call. He has accomplished his task principally because he has written his thoughts in the words that laymen use and understand. He has pointed out the course of the devious ways of Providence, not through the enigmatic spume of the clouds but by climbing

over the everyday things of life, the toy-littered parlor and satchel of the family physician.

H.J.L.

The Dialog Mass. By Gerald Ellard, S.J. Longmans, Green and Company, New York. pp. 205. \$2.75.

"The faithful come to church in order to derive piety from its chief source by taking an active part in the venerated mysteries and in the public solemn prayers of the Church." Thus wrote Pope Pius X in his *Motu Proprio* on Sacred Music of November 22, 1903.

In his volume, *The Dialog Mass*, Father Ellard presents us with the outstanding developments of the liturgical movement initiated by the late Pontiff's untiring efforts. First of all, he points out that the participation of the laity in liturgical services is not an innovation in our churches; it is but a renewal of what has taken place at divine services from the very beginning. A statement from Saint John Chrysostom describes the numerous benefits his congregation derived from actually praying the Mass with the priest.

The rise and spread of the use of the Dialog Mass in Catholic churches since 1903 is described at length. Statements from the Holy See, decisions from the Sacred Congregation of Rites, letters of approval or disapproval from Ordinaries throughout the world, and statistics from more than one hundred dioceses of the United States are introduced to indicate how the seed of liturgical revival planted by Pope Pius X has borne fruit throughout the Christian world. These facts prove the author's contention "that the use of the Dialog Mass is increasing rapidly."

One feature of this book which will prove a most valuable aid is the material of Chapter IX and X. In Chapter IX, we find six methods of how children may participate in the Dialog Mass. Religious and others engaged in teaching children the true value of Holy Mass will find them suitable for children from primary grades to high school. They will be enabled to aid their students to learn how to assist at Mass intelligently and fruitfully.

Chapter X will be welcomed by directors of sodalities and other confraternities but most especially by Spiritual Directors in colleges. If our college graduates are imbued with a love and appreciation of Holy Mass and if they are taught how to participate actively in the Sacred Mysteries, they will be better qualified to act as leaders in the Catholic Liturgical Action Movements and Congresses. Such persons will find the appendix "form of the Dialog Mass," used in the Peoria Cathedral, a valuable aid. The successful use of this form of the Dialog Mass in this cathedral and in other churches and

assemblies proves that our Catholic laity is capable of and desirous of actually praying the Mass with the priest. It is most encouraging to learn of the whole-hearted support and approval given this movement by most of the American Hierarchy.

It is to be hoped that this volume, a veritable compendium of the program of the liturgical movement, will be an inspiration to our Catholic clergy and laity to insure a more active participation in the Holy Sacrifice of the Mass.

The Religious Life and the Vows. By Monseigneur Charles Gay, Bishop of Anthedon. Translated from the French by O.S.B. The Newman Book Shop, Westminster, Maryland. pp. 276. \$1.50.

In the Introduction of this book we read, "This treatise on religious life is a translation of three admirable chapters in Monseigneur Gay's work on *The Christian Life and Virtues*, which has been so greatly appreciated in France." Just as this work was received with acclaim in the original, so too has it been received with appreciation in its translation; so much so, that it now appears in a new edition, the third since its first appearance in 1898. All this gives an excellent preview of an ever-timely work.

Monseigneur Gay's work opens with a short treatment of the Religious Life and the three vows of Poverty, Chastity and Obedience. Taking them collectively, he explains the nature, reason and extent of these Evangelical Counsels. Following this, the author proceeds to treat each Counsel in its essential rôle in living the religious life. Each treatise is theologically sound and complete: Poverty is portrayed in its wholesome fulness; chastity is exposed as a positive virtue; and obedience, as the supreme abnegation. A precise and concise introduction prefaces each presentation. Finally, the work concludes with a synoptical table, so complete that it is necessarily a great aid in grasping the entire thought of the writer.

This highly important subject is treated by the author authoritatively and lucidly. If, at times, he seems to be lengthy, it is for the sake of this clarity and a complete exposé of his subject. He has endeavored to make his treatment as attractive as possible "with a largeness of view and a poetic enthusiasm which conveys to many souls a revelation of the wonder and beauty of God's love dealing with His creatures."

The book was written primarily for the benefit of Religious and priests. However, the layman can learn much about the truthful living of the Christ-like life from its perusal, and the time thus spent by all will be well repaid. It is hoped that some day the translators

will resume their task and bring to completion that work which they have so nobly begun. J.T.D.

Mary in Her Scapular Promise. By John Mathias Haffert. The Scapular Press, Sea Isle City, N. J. pp. 214. (Brochure Edition) \$0.50.

Monsignor Fulton J. Sheen called this book: "Masterly"; Father Daniel A. Lord, S.J., commented: "A great contribution!" Few will disagree with these writers of note. This book, now printed in an inexpensive edition for popular distribution, is a product of careful research; much laborious study has gone into its production. Mr. Haffert writes for two classes of people: the scoffers, the pseudo-historians, who belittle the Scapular Devotion in the name of science, and the ordinary Catholics, who know little about Mary's Promise and, consequently, fail to make full use of their numerous privileges. The author presents sufficiently cogent arguments to win over all but the most prejudiced of critics, and, on the other hand, explains this powerful Sign of Mary so attractively that all but the most slothful of Catholics should be induced to pass from merely passive wearing of Mary's Garment to an active state of constant appreciation of the benefits and advantages flowing from the Scapular of Mount Carmel. However, in his zealous preaching of the Brown Scapular he gives the impression that there is no other devotion to Mary even comparable to it. It may be permissible for a Dominican to reassert the preëminence of the Rosary and point out that it is the most richly indulgenced devotion to Our Heavenly Mother. The position of the Rosary in relation to the Battle of Lepanto and the visions of Lourdes should not be obscured by any other devotion, even one so efficacious as that of the Brown Scapular. This misplaced emphasis seems to be the only defect in an otherwise commendable book. A.M.J.

The Song of Bernadette. By Franz Werfel. The Viking Press, N. Y. pp. 1-575. \$3.00.

Much of the love and reverence connected with St. Bernadette and her Lady has been recaptured and communicated by Franz Werfel in this moving account of God's wonderful ways with His lowly creatures. Some of the ineffable joy that flooded the heart of the simple peasant girl has been distilled in the prose of this "fictionized biography." The remarkable success of this achievement is rendered all the more strange when the personality of the author is taken into consideration. He is an exiled Jew whose gratitude at escaping from

Nazi Europe flowed into this hymn of praise to the Queen of Heaven; his preface casts another note of mystery with its emphasis on his status quo as far as religion is concerned. Perhaps this very factor of race and religion doesn't complicate the picture for the Lily of Israel must bestow her tenderest patronage to her blood-brothers. The rapturous description of The Lady is a high point in imaginative art; the careful delineation of the inner workings of grace in the soul of Bernadette is a triumph of good taste. Good novelist that he is, Werfel takes care to contrast various types whose characters serve as a foil for the heroine. Outstanding among these are the village dilettante and Sister Thérèse.

The Song of Bernadette has few discordant notes. One of them, the "consecrated wafers" episode, won't annoy the buyers of the later printings as these reduce the Sister Sacristan's ministrations to handling "prepared wafer." Another jarring note, justifiable perhaps on the score of literary effect, but unpardonable when viewed by higher standards, is the blasphemous barroom scene in which the Holy Family is subjected to the acids of post-Enlightenment scorn. It is difficult to believe that the lovely Lady, who had dominated the book up to this point, is the butt of this coarse jesting. Even from a literary point of view, such an episode is questionable as village sentiment could have been expressed in terms of strong doubt, even ridicule, as it was in the case of the Dean, with as much effect.

By all accepted standards, *The Song of Bernadette* is a success. Professional reviewers have heaped their praises on it, even Hollywood has succumbed to its spell and has purchased the right to a movie version. Each of these circumstances deserves a word of comment. By all means read *The Song of Bernadette* as the reviewers urge but don't accept the reasons some of them offer; the chances are you won't after you've read the book carefully. Secular reviewers have tried to turn this Catholic book into another affirmation of the transcendence of the spirit, a plea for the eternal values that somebody is fighting for. A note of warning should be sounded against these banalities. No vague, blind illusion dominates Werfel's theme; no silly shibboleth about progress and Humanity with the capital letter mar this simple and beautiful story of a tremendous conviction that still defies the smug categories of a sin-scarred world. The Lady, whose beauty evoked Bernadette's Song, laughed and talked and whispered her secret in Bernadette's trusting ear. A few glimpses of this vibrant reality were enough to dominate Bernadette's life from the days of the dirty "chachot" to the pain-wracked days at Nevers. The other circumstance, that of the film version, is

enough to make the movie-wise shudder. The choice of a heroine among the Hollywood queens whose experience of suffering has gone no further than their sixth spouse's mental cruelty, would be doomed to failure. Let us hope that priorities will postpone production indefinitely; the war will then have done two good turns: it indirectly gave us *The Song of Bernadette* and it will preserve it from the Hollywood juke boxes.

W.L.D.

St. Louise De Marillac. By M. V. Woodgate. B. Herder Book Co. pp. 145. \$2.00.

This popularly-styled and easily read biography impresses the Catholic public with the knowledge that the great St. Vincent de Paul was not the sole founder of the Sisters of Charity. Rather does *St. Louise de Marillac* portray him as the spiritual father of that feminine army of Christ.

The seventeenth century is the time; France is the place. The *dramatis personae* could not have been more distinguished if freely chosen; the subject herself, St. Vincent de Paul, St. Francis de Sales; the three kings, Henry IV, Louis XIII, and Louis XIV; Queens Margaret of Valois, Marie de Medici, Henrietta Maria of England, Anne of Austria, and, certainly not the least in importance, Cardinals Richelieu and Mazarin. In such a combination of time, place and cast, it is little wonder that until now St. Louise has been comparatively unknown.

Born in Paris in 1591, the daughter of a high official of the court of Henry IV, St. Louise lost her mother very early. From then on she was in close companionship with her father which made her "old for her age and also a trifle old-fashioned." Possessing a high degree of native intelligence, she was well educated, first at the fashionable convent school of the Dominican nuns just outside Paris, and later, due to the financial reverses of her father, at a poorer secular school in the city.

At the age of twenty-two she married Antoine la Gras, the secretary of Marie de Medici and the couple were unusually devoted to one another. One son, Michael, came of this union and, due to his youthful thoughtlessness, he was to give his saintly mother many anxious hours. Within five years of her marriage, St. Louise was a widow.

With the widowhood of Louise de Marillac came her friendship with St. Vincent de Paul and from their friendship came the Sisters of Charity. France was in a siege of revolt, war, pestilence and

famine. St. Louise, now a poor woman but with faithful friends in Court circles, set about nursing the sick, feeding the hungry, harboring the homeless. All the while she was gathering helpers who, unknown even to themselves, were to become the nucleus of the religious institution we know today as the Sisters of Charity. Under the wise guidance of St. Vincent and with the financial help of French nobility, St. Louise and her "girls" put into practice the spiritual and corporal works of mercy. The group is best described by St. Vincent himself: "It is a community that has no monastery but the houses of the sick, that has for cells only a lodging or the poorest room, for a chapel the parish church, and for cloister the streets. The members are enclosed only by obedience; they make the fear of God their grille; and they have no veil but their own modesty." St. Louise died on Passion Sunday, March 15, 1659. Her order had at that time spread through France and Poland and steps were being taken to send some of the sisters to far-off Madagascar.

The book is highly commendable. Interesting narration of interesting facts demands such praise. While the author may seemingly pay more attention to the historical background than to hagiography, it must be borne in mind that the history of France's poor and neglected is the story of St. Louise and her "girls."

F.X.F.

Francis of Assisi, Apostle of Poverty. By Ray C. Petry. Duke University Press, Durham, N. C. pp. 193. \$3.00.

Though many books have been written by learned non-Catholics on the Little Poor Man of Assisi, few have equaled the standard of the scholarly work of Dr. Petry. Making ample use of original Franciscan manuscripts, Prof. Petry shows the lofty conception St. Francis held of poverty and its influence on the social history of the Middle Ages. The author points out that the advent of the Saint, with his great love for Lady Poverty, was as a guiding star in an age when "men longed for a religion which would incarnate the humility, the poverty, and the charity of Christ." The beginning of the thirteenth century saw some churchmen more intent on storing up treasures on earth than in heaven. To such a world St. Francis offered his high ideal. In his mind, renunciation and material dispossession were not synonymous terms; voluntary poverty was something deeper than mere economic expropriation. It called for the emptying of what *is* as well as of what one *has*. St. Francis strove to strip himself naked, interiorly and exteriorly, that he "might

put on Christ." This he achieved. As Prof. Petry has put it, "Francis so aspired with his whole being unto oneness with the crucified Jesus that he entered as nearly as humankind can enter into the likeness of the Lord Himself. . . . He really knew the poor Christ crucified. . . ."

The author is to be commended on the disinterested manner and the unambiguous and forceful terms in which he has written the work. While the Catholic reader will remember that the author is a non-Catholic and will not look for a genuine Catholic treatment, yet he must affirm that Dr. Petry has done justice to his subject. This is a book which warrants to be read by every scholar interested in the life and influence of the Poverello of Assisi. The excellent bibliography adds scholarly stature to the work. O.F.M.

The Reed and the Rock. Portrait of Simon Brute. By Theodore Maynard. Longmans, Green and Co., Inc. pp. 273. Index. Illustrated. \$2.75.

Last year Theodore Maynard gave us a one volume history of American Catholicism. Such a brief treatise was needed, but unfortunately, the need was only partially removed, as the *Story of American Catholicism* fell short of expectations. However, that work, whose several deficiencies were recognized by Doctor Maynard, offered a perfect springboard for the author's latest endeavor in the biographical field. The "personal portrait" of Simon Bruté is the product—enriched with very interesting bits of Catholic American history.

The author has turned out a really fine study of the life of Simon Gabriel Bruté, the first Bishop of Vincennes. While reading, one can sense the power of intellect and the sanctity of the French priest whose own humble opinion of himself was too readily concurred in by many of those with whom he came in contact. And "poor, crazy Bruté" kept the fulness of his talents and genius partially hidden for fifty five years. At that age, when he donned the mitre, the *Reed* became the *Rock*. As Bishop of Vincennes, the saintly scholar astounded all with his practical acumen.

Simon Bruté was born at Rennes and as a youth witnessed the terrors of the French Revolution. As conditions became more favorable for Catholics, Simon went to Paris to study medicine. Though he received his degree with honors, he never practised his first profession—he wished to be a physician of souls. Following his ordination, Father Bruté joined the Sulpicians, a congregation of priests who devote their lives to the education of young men for the priesthood.

It was at this period in his career that Father Bruté met Bishop Flaget who had journeyed from Bardstown, Kentucky, in the hope of obtaining recruits from among the French clergy for the American missions. Fired by the Bishop's words, the professor sailed for America thinking his would be a missionary's life. But his superiors stationed him at Saint Mary's Seminary, Baltimore. His work, until he was fifty-five, was to be vicarious. From Baltimore he went to Mount Saint Mary's, Emmitsburg, Maryland, where he taught many years.

Considered by John Quincy Adams to be the most learned man in America, Father Bruté was acquainted with many notable figures in France and America. The great Laënnec was a fellow medical student; Jean and Félicité de Lamennais were his close friends; he was acquainted with Napoleon Bonaparte. In America, his talents won him the esteem of countless people, the rich and the poor, the learned and the ignorant. Though all recognized him as a scholar and a very holy man, few conceded Father Bruté any practical ability. But as Bishop of Vincennes, he assumed charge of, and managed his diocese in an admirable manner.

It is to be hoped that Doctor Maynard will continue to write the "personal portraits" of more characters found in his *Story of American Catholicism*, for his treatment of *The Reed* and *the Rock* ranks with the best of Catholic biographical studies.

E.M.

We Have a Pope. By Rev. Charles Hugo Doyle. Saint Anthony Guild Press, Paterson, N. J. 1942. pp. x-118. \$1.00.

A desire to present American youth with a concrete picture of the greatness and influence of Pope Pius XII led the author to take the opportunity offered by the Pope's Silver Jubilee Year and write a straightforward account of his life and work. Using a scrapbook compiled during a long period of illness and convalescence as a source of material, the author carries out his intention with credit. In twenty short, smoothly flowing chapters Father Doyle recounts the steps in the life of Eugenio Pacelli which led him from a modest third floor apartment in the Ponte quarter in Rome to the second and third floors of the eastern section of the Vatican Palace. As occasion demands, chapters on points of interest concerning places and personnel of the Vatican are included.

Time and again throughout the book the writer points out that the true greatness of our gloriously reigning Pontiff is not to be sought in his diplomatic abilities, or his scholarly attainments in

Canon Law and languages, but rather in the fact that Pope Pius is a conscientious and loving Pastor of a world-wide flock and a man of solid holiness.

Written with simplicity and directness this is a book to place in the hands of every young reader. They will understand every word of it, because every difficult or foreign word is carefully explained. Young folk will be more proud of their Supreme Spiritual Father, if they know him more intimately.

A.M.J.

The Betrayal. By Rev. Geoffrey N. Dowsett, O.M.I. Samuel French, New York. Intro. by G. K. Chesterton. pp. xviii-94. Cloth, \$1.50; paper, \$0.75.

Perhaps once in the lifetime of a dramatist he reaches his peak; we earnestly believe that in *The Betrayal*, Father Dowsett has produced his epic. The author has given to the stage-loving world a Passion Drama that will remain unequalled for a long time. It is a vivid portrayal of the most tremendous mystery and melodrama in the history of man. (Written in a prologue and three acts.)

As Mr. Chesterton states in his Preface to the book, Father Dowsett is following up something of a new line. Adhering strictly to the Gospel story of the Passion as a basis, the author makes use of the many legends regarding the various characters connected with the Christus. The story may be divided into two main scenes: the first in the Council of Caiaphas' Palace, where the Messiah is placed on trial before the Sanhedrin. It is here that Nicodemus, supposedly the chief prosecutor, turns out to be the Counsel for the defense. A stranger in the scene of the Passion is Judith of Moab, who confounds the High Priests with her assertions of Christ's Divinity. Judas the Iscariot is portrayed, according to legend, as seeming to see the Light, yet refusing in his despair to hope for forgiveness.

The second main scene may be subdivided; it is laid in the Praetorium, with Christ on trial before the Roman Governor, Pontius Pilate. We obtain here a glimpse of Pilate himself, showing that he was not vicious but weak-willed. Gratus is the son of Pilate, who with his mother, Claudia, seeks to influence the Governor to pardon Christ. Although their appeals did not deter him from condemning Jesus Christ, yet Pilate seems to have reached some belief when the final curtain finds him uttering his terrified "Christe Eleison!"

The Betrayal is exceptionally adapted to stage presentation. Guarding against long speeches, difficult for the actor and tedious to

the audience, Father Dowsett has adopted a style that is appealing. Each act has its climax well placed, and the entire play is so unified and balanced, that no one scene or act is overemphasized to the detriment of the others. It moves rapidly, even in those places where monotony might well be expected. Stage directions are complete and accurate, and the producer will be more than satisfied with the setting for the scenes. Only one of the four settings needs extra handling. The others can be easily arranged by the usual drops and light furnishings.

Father Dowsett has achieved extraordinary success, and his production has aroused keen interest. As a drama, it is excellent; as a Passion Drama, it is paramount.

F.C.M.

BRIEF NOTICES

Visualized Church History. By Sister Mary Loyola, O.P., Ph.D. Oxford Book Company. pp. 321 and index. Paper, \$0.80; cloth, \$1.20.

One of the most earnest aims of Catholic educators in this country is to make our educational program more thoroughly Catholic. In the past there has been too much imitating of secular methods, too much dependence on purely secular textbooks, too little emphasis on the glorious traditions of the Church. Of late years the situation has become acute and many a zealous voice has been raised in warning and in appeal, but the yeoman's work of producing suitable classroom implements has been taken up largely by our capable teaching Sisterhoods. The present volume is a fine example of the sort of work that is being turned out in increasing volume to meet a crying need. It is a textbook for Catholic high schools.

The most important point about *Visualized Church History* is that it is the fruit of actual classroom experience. The material covers the complete scope of the field and is divided for pedagogical utility into seven units. Each unit is concluded by a chronological table of the significant events covered and an elaborate system for testing. An important feature of the work is the liberal sprinkling of illustrations, cartoons, maps, diagrams and schematic tables. These are the contributions of the art students of Siena Heights College. Suitable bibliography is appended to each unit and the whole work is thoroughly indexed. No pedagogical device has been passed over in the effort to set forth a text easy to teach and pleasant to learn. Sister M. Loyola is to be felicitated for her pains-taking labor and her thorough-going scholarship.

On Being an Architect. By William Lescaze. G. P. Putnam's Sons pp. 287. Illustrated. \$3.00.

As an introduction to architecture, Mr. Lescaze's latest work gives thorough-going and serviceable answers to many of the fundamental questions which arise concerning his art. Writing with all the fire and enthusiasm of a convinced functionalist and with the weight of practical success and wide recognition confirming his ideas, the author can speak with authority.

The work has three sections, one each addressed to the uninitiated laymen and potential patron, to the student and to fellow artists. Though each section is well knit, the whole division seems but an arbitrary device with which Mr. Lescaze unburdens his seething artistic soul on everything from the A to the Z of architecture. His dominant dogma is that the use of a building will primarily determine its architecture. Though all might not agree with his more or less practical disregard for the older forms of architecture, few will be able to deny his principal theses. The author is particularly happy when his scornful pen is lampooning popular misconceptions as exemplified in any number of architectural monstrosities.

Here is a book that makes very pleasant and instructive reading on a subject somewhat mysterious to the general public. The neophyte will lay it down with some very definite ideas on architecture and the professional practitioner will find much upon which to whet his artistic wits.

Some Mysteries of Jesus Christ. By Rev. Vincent McNabb, O.P. Benziger Brothers. pp. 54. \$1.00.

The distinguished Dominican writer again presents a spiritual treat. Once more Father McNabb shows his deep insight into the mysteries of our faith, and manifests his tender love for Christ. Treating of the earthly sojourn of the Son of God, the author delicately weaves fine-spun patterns of thought. Cogitating the very words which our Savior spoke, he draws from them unique implications and offers them in note form as subject matter upon which to meditate. At first glance many of these fruitful thoughts may seem dry, but after some consideration they manifest themselves as gloriously fertile. The book is small; the contents valuable. The very title indicates the ingredients. Indeed they are mysteries, yet the polished pen of Father McNabb throws new light on them. The volume can be well recommended to all those desirous of entering into lovable contact with Christ through meditation.

Catechetical Sermon-Aids. By the Bishop of Peoria. B. Herder Book Co., St. Louis. 1942. pp. 540. \$5.00.

His Excellency, the Most Reverend Joseph H. Schlarman, D.D., Bishop of Peoria, has evolved what he calls the "Peoria Plan" of sermons for use in the churches of his diocese. The plan is so arranged that over a period of three years the doctrines of the Church will be completely presented to the faithful. This plan is the basis of the present work. Bishop Schlarman makes no claim to originality. He has taken thoughts from many authors and many sources. He has dipped into history, Sacred Scripture, the Missal and Breviary to develop the ideas suggested for each Sunday. There is no consecutive treatment of sacraments or commandments but the author believes "no logical connection demands such a sequence. After all, the minds of the people do not connect successive sermons in a logical order." The Epistles and Gospels, the cycles and seasons of the year, these are the guides used for determining the subject of each Sunday's discourse.

Catechetical Sermon-Aids is not a book to be picked up Saturday night in quest of a ready-made sermon. Therein lies its excellence. The suggestions are there—moral, doctrinal, liturgical; illustrations abound but the preacher still has work to do. As a guide for a three-year course of solid religious instruction the book is recommended.

Peace. By Msgr. Fulton J. Sheen. Our Sunday Visitor Press. Seven sermons of the Catholic Hour Series. pp. 156. \$0.35.

Peace to most of us is but an empty term now that most of the world is busy at the total destruction of modern war; sober reflection, focused by the brilliant examples and persuasive rhetoric of the accomplished preacher, dispels our fears and in their place comes the peace we thought was gone. The peace which Monsignor Sheen offers indeed exceeds all understanding. It is not won by dubious alliances or brilliant coups of military genius; St. Paul tells us the price of this peace. We must bear Christ in our bodies and see Him in our brothers. The reader will be grateful to Monsignor Sheen for taking him away from the pressure of contemporary problems and leading up to the eternal heights of Calvary where suffering became the grandest jewel in God's strange ways with ungrateful man. The victory that Our Lord offers won't be won on any wide battlefield with speedy panzers or shrieking Stukas; it will guarantee that

greatest of all freedom, the freedom of the Spirit. America needs to be reminded of the eternal truths which flow so gracefully from the Monsignor's pen.

Country Poems. By Elizabeth Coatsworth. The Macmillan Co. pp. 103. \$2.00.

This is Miss Coatsworth's fourth book of poetry which is *prima facie* evidence that she has something of a following. It is an attempt to distill poetry from the prosaic realities of farm life. Many of the poems have received the approval of leading magazines and journals. They are characterized by a sparse use of even the simpler figures of speech,—a rather dubious honor. The concluding twelve Christmas poems have a certain naive sentiment but a much too earthly conception for the spiritual dignity of the subjects. On the whole, *Country Poems* is rural to the point of boredom.

Moments With God. By Rev. Edward F. Garesche, S.J. Bruce Publishing Company. pp. 520. \$3.25 to \$5.00.

This is more than an ordinary prayerbook. A missal in part (for it includes in an easy-to-follow manner the proper and common of the Masses for Sundays and important feasts), it will be welcome to those desirous of following the Mass more closely, yet unwilling to sacrifice their other devotional prayers by the use of an ordinary missal. The prayers to be found within its pages are numerous and supply the user with a wide selection both original and traditional. One of its nicest features will be found in the last pages where Fr. Garesché has collected a rich storehouse of indulgenced prayers. *Moments with God* is a modern prayerbook meeting modern demands well.

BOOKS RECEIVED

- FICHTER, S. J., JOSEPH H. *Saint Cecil Cyprian.* Herder Book Co. \$2.50.
DOOLEY S.V.D., LESTER M. (ed.) *Discourses on the Holy Gospel.* J. F. Wagner, Inc. \$2.50.
KIENER S.N.D., Sr. M. ALOYSI. *Drew Near to Him.* Fred. Pustet Co. \$1.50.
NANKY POO. *Pudsy Kelly's Followers.* St. Anthony Guild Press. \$1.00.
MCNEILL, REV. L. A. and AARON, M. *The Words of Truth.* St. Anthony Guild Press. \$0.50.
FOUR PLAYS; *Maid's Night Out, Times Square Lady, My Man Godfrey, Carefree.* Longmans, Green and Co. Each \$0.75.

PAMPHLETS RECEIVED

Novena to Our Lady of Victory. For Service Men. By Rev. R. A. Punda. L. N. Daleiden and Co., Chicago.

Homiletic Hints. By Albert H. Dolan O. Carm. Carmelite Press.

Public Prayer From Devotion. By Bishop J. H. Schlarman. Herder. \$0.15. Our Sunday Visitor Press. Huntington, Indiana.

The Science of Love; A Study in the teachings of St. Therese of Lisieux. By John C. H. Wu. \$0.15.

These Unreasonable Catholics. By Katherine Huber.

Aspirations and Short Prayers. Compiled by Rev. F. J. Mutch. \$0.10. St. Anthony's Guild Press, Paterson, N. J.

Religious Vacation School Manuals. Vols. 1, 2, 3. Teachers' Manuals. Prepared by Confraternity of Christian Doctrine. Each \$0.10.

The Inside Story of God, Divine Art of Living, Superman and the Sacrament of Confirmation, Butcher, Baker, Candlestickmaker and Christ. By Sebastian Weber, O.F.M. Conv. Each \$0.05.

The Catholic Family. By Owen F. McComack, O.F.M. \$0.05.



CLOISTER & CHRONICLE



ST. JOSEPH'S PROVINCE

SYMPATHY

The Fathers and Brothers of the Province extend their sympathy to the Rev. C. W. Sadlier, O.P., and to the Rev. A. B. Thomas, O.P., on the death of their fathers.

ELECTIONS AND APPOINTMENTS

The Very Rev. J. A. Foley, O.P., has been elected Prior of St. Louis Bertrand Priory, Louisville, Ky. The Very Rev. J. B. Reese, O.P., was elected Prior of St. Vincent Ferrer Priory, New York, N. Y., and the Very Rev. H. J. McManus, O.P., was re-elected Prior of St. Rose Priory, Springfield, Ky.

The following appointments have been made since the last issue: The Rev. H. C. Boyd, O.P., as head of the Eastern Mission Band; the Rev. W. M. Conlon, O.P., as Master of Students at St. Joseph's Priory, Somerset, Ohio; the Revs. A. H. Neal, O.P., and J. L. Mitchell, O.P., to the Holy Name Province as missionaries. The Rev. J. J. Dillon, O.P., was reappointed to the office of President of Providence College.

CHAPLAINS

Three more members of the Province have received their commissions as chaplains with the Army. They are the Rev. P. F. Mulhern, O.P., the Rev. F. N. Reynolds, O.P., and the Rev. C. D. Martineau, O.P.

JUBILEE

On August 15 at the Dominican College, Ocean City, Md., the Rev. E. A. Martin, O.P., celebrated the fiftieth anniversary of his religious profession. The jubilarian sang the community Mass at which the Very Rev. A. T. English, O.P., preached and read a message from the Holy Father, Pope Pius XII, conveying the Apostolic Blessing.

PROFESSION

On August 16, the Very Rev. A. T. English, O.P., Prior of the Dominican House of Studies, Washington, D. C., received the solemn profession of the following Brothers at the Dominican College, Ocean City, Md.: Thomas Aquinas Collins, Albert Mahler, Patrick Sullivan, Denis Brackett, Xavier Finnegan, Louis Reardon, Timothy Dittoe and Terence Sullivan.

At St. Rose Priory, Springfield, Ky., the Very Rev. H. J. McManus, O.P., received the simple profession of the following Brothers on August 16: Leonard Fallon, Raymond Smith, David Moriarty, Bernard Jurasko, Lawrence Bever and Hugh McBrien.

SISTERS' CHRONICLE

Immaculate Conception Convent, Great Bend, Kansas

On April 25 the Very Rev. Peter O'Brien, O.P. and the Rev. J. M. Nugent, O.P. were guests at the Motherhouse. In the evening of the same day the Sisters had the privilege of Solemn Benediction.

From June 3-10 the Rev. C. M. Breen, O.P. conducted a retreat at the Motherhouse.

Rev. Mother M. Aloysia, O.P. and Sister M. Reginald, O.P. attended the twenty-seventh annual convention of the Catholic Hospital Association, held in the Stevens Hotel, Chicago, Ill., from June 15-19.

On June 29 the Rev. John M. Smith, O.P. returned to the Eastern Province. The Community regrets the loss of Father Smith who for seven years devoted him-

self most generously to the spiritual welfare of the Community. Our prayers go with him.

On June 30 the Rev. V. F. Kienberger, O.P. took up his work as Chaplain at the Immaculate Conception Convent.

On August 2, at 8:00 p.m., Mr. Doran Hurley noted Catholic author gave an interesting resume of one of his books, *The Old Parish*, and entertained the Sisters with dramatic readings of poetry and several chapters of this book.

The second annual retreat which opened on August 4 and closed on August 13 was conducted by the Rev. J. B. Walker, O.P., of River Forest, Ill. At the close of the retreat six postulants received the habit, one novice pronounced her first vows, and one Sister made her perpetual vows. His Excellency, the Most Rev. Christian H. Winkelmann, S.T.D., presided at the ceremonies. On the same day Mother M. Aloysia, O.P., Mother General, Sister M. Thomasine, O.P., and Sister M. Anthony, O.P. celebrated their Silver Jubilee of Religious Profession.

A new publication, *The Sister's Day with Jesus and Mary*, compiled by members of the community is ready for the printer. The Rev. V. F. Kienberger, O.P. has written the Foreword for this book.

Congregation of St. Mary, New Orleans, La.

The college gymnasium was the scene of the social entertainments of the Summer School of Catholic Action conducted by Rev. Daniel Lord, S.J. and the faculty.

Msgr. Luigi Ligutti, Executive Secretary of the National Catholic Rural Conference addressed the community on the "Four Points" of the Conference and celebrated the Holy Sacrifice of the Mass in the college chapel.

A delegation of Sisters attended the conference during "Home and Farm Week" at Louisiana State University.

Sister Mary Bertrand Doyle, O.P. has been elected Novice Mistress.

His Excellency, Archbishop Joseph F. Rummel, S.T.D., presided at the Perpetual Profession of Sister Mary de Ricci Albrecht, O.P. and Sister Mary Celestine Melancon, O.P. on August 5, and at the Temporary Profession of Sister Mary Frederick Parker, O.P. and Sister Mary Sebastian Ory, O.P. at the Novitiate House.

Rev. H. J. Hoppe, O.P. concluded his retreat at the Motherhouse on the Feast of St. Dominic and five postulants were clothed in the holy habit of the Order.

Sister Mary Josine, O.P. and Sister Mary Franz, O.P., of Sinsinawa, Wisc., were guests during August. During the same month the Rev. J. A. McInerney, O.P., assumed duty as resident chaplain at the college.

Congregation of the Holy Cross, Brooklyn, N. Y.

The beautiful ceremony of Investiture took place on the Feast of Our Holy Father, St. Dominic, when twenty-seven postulants received the habit. A Solemn High Mass according to the Dominican Rite was celebrated.

Thirty-two Novices pronounced Temporary Vows on August 6 and twenty-one Junior Professed Sisters made their Final Profession on August 18. All the ceremonies of Reception and Profession took place at the Novitiate House in Amityville.

Six retreats were held in Amityville during the summer and two at St. Joseph's in Sullivan County in order to accommodate all the members of the Community. Nazareth Trade School in Farmingdale, N. Y. has been taken over by the War Department on lease for the duration. The Institution is to be used as a School of Aviation.

Several hundred Sisters were in attendance at summer schools held in Fordham University, St. John's University, Manhattanville College and St. Joseph's College.

Congregation of the Most Holy Rosary, Sinsinawa, Wisc.

The Rev. T. J. Smith, O.P. preached the retreat preceding the Feast of St. Thomas Aquinas, when five novices made simple profession.

The Rev. B. J. Myers, O.P., Oak Park, Ill., conducted the annual Holy Week retreat for the Academy pupils.

Deaths during the year included those of Sister M. Alacoque McLaughlin, Sister M. Bernardine Vosberg, Sister M. Honorius O'Hara, Sister M. Patrick Carey, Sister M. Edmund Cloran, Sister M. Raymunda O'Keefe, and Sister M. Eleanor Dowling. R.I.P.

The Very Rev. Walter Farrell, O.P., Washington, addressed the Sisters of the summer school session on July 17. Father Farrell interpreted the Dominican vocation in relation to modern paganism and urged the living of it fully and generously, above all mediocrity, as one corrective of present day evils.

On July 22 the faculty of the Dubuque summer extension of the graduate school of the Catholic University were guests at dinner, after which Mlle. Nadia Boulanger of the Harvard School of Music gave the last of the public lectures in connection with her second summer course in Music at Saint Clara. Several of her secular students in Piano and Voice were then presented in recital, among them the Russian Princess Marie Poutiatine, Cambridge, Mass.

The Rev. W. A. McLoughlin, O.P., River Forest, Ill., conducted the annual retreat preceding the Feast of St. Dominic. High Mass on the Feast was sung by the Rev. J. W. Curran, O.P., River Forest, assisted by the Rev. E. L. Van Becelaere, O.P., Sinsinawa, and the Rev. W. A. McLoughlin, O.P. Immediately after the Mass ceremonies for religious reception were held for twenty-six postulants. The Very Rev. Msgr. F. E. Hillenbrand, Evanston, Ill., preached.

Profession Day, August 5, was celebrated with a Solemn High Mass by Chaplain Owen T. Monaghan, U.S.A., Camp Roberts, Cal., assisted by the Rev. J. B. Pinion, LaCrosse, Wisc., and the Rev. Alphonse Wissink, Milwaukee. Twenty-five simple novices made first profession, and twenty-nine professed novices pronounced final vows. The Rev. E. S. Murray, O.P., Chaplain, presided.

The joy of golden jubilee came recently to Sister M. Joanna O'Connor, Sister M. Carmelita Keenan, Sister M. Baptista Fitzgibbon, Sister M. Athanasia Cunningham, Sister M. Benigna O'Halloran, Sister M. Placidia Concannon, and Sister M. Augusta Sullivan. Twenty-six Sisters observed silver jubilee anniversaries during the spring and summer months.

On July 20 His Holiness, Pope Pius XII, nominated His Eminence Joseph Cardinal Pizzardo Protector of the Institute of the Sisters of the Most Holy Rosary of the Third Order of St. Dominic, Sinsinawa, Wisconsin.

Sacred Heart Convent, Houston, Texas

Sister M. Adeline Fiency, O.P. received her A.B. from Incarnate Word College, San Antonio, at the graduation exercises in May.

Sister M. Colette Greek received her B. S. Degree from the University of Houston, August 24.

Sister M. Loyola, Sister M. Baptista and Sister M. Clotilde attended the Summer School of Catholic Action at New Orleans.

Father A. B. Cote, O.P. gave both retreats to the Sisters, the one in June and the other in August.

Sister M. Ada, O.P. and Sister M. Leona, O.P. held Catechism Classes at Freeport about sixty miles from Houston during the year; and Sister M. Camilla and Sister M. Leona prepared the children for First Communion and Confirmation by devoting a special week to their care.

On August 15 Sister M. Albert Bernsen, Sister M. Leona Castle, Sister M. Cleophas Barry, Sister M. Marcella Sudela, Sister M. Celestine Pena, and Sister M. Philomena Wachman made their Final Profession. Sister M. Fidelis Enderle and Sister M. Marian McDaniel pronounced their first vows. Sister M. Julian Giglio received the habit. Sister M. Jude Campbell celebrated her Silver Jubilee. The Most Rev. Christopher E. Byrne, D.D. L.L.D., presided at the ceremonies. In an eloquent sermon His Excellency extolled the wonderful privileges of Our Lady's Assumption, and exhorted his hearers to imitate the virtues of the Queen of Heaven.

The Community suffered a great loss in the death of Sister M. Lucian Mitchell, O.P. who died very suddenly July 17. R.I.P.

The Dominican Sisters will take charge of the new St. Peter's School in Houston.

Sisters of St. Dominic, Racine, Wisc.

Sister M. Hyacinth Miller passed from this life on August 10 in the twenty-second year of her religious profession. May her soul rest in peace.

Twelve candidates received the Dominican habit at the reception ceremonies, and seven novices made profession on August 4. The following day seven Sisters pronounced their perpetual vows.

On August 9 the Community celebrated the Golden Jubilee of Sister M. Pauline, O.P. and Sister M. Genevieve, O.P. and the Diamond Jubilee of Sister M. Marcella, O.P. and Sister M. Bernadette, O.P.

Dominican Convent, Mission San Jose, Cal.

On June 1 final vows were pronounced by Sister M. Lutgardis, O.P. and Sister M. Hildegard, O.P.

Rev. L. M. Osbourn, O.P. conducted the retreat at the Motherhouse, Mission San Jose, June 8-15. Other retreats were conducted by Rev. P. Purcell, O.P. at the Albertinum, Ukiah, June 7-14; Rev. A. Dionne, O.P. at Immaculate Conception Academy, June 14-21; Rev. E. Sanguinetti, O.P. at the Motherhouse, August 5-12; Rev. P. K. Meagher, O. P. at St. Catherine's Military School, Anaheim, August 6-13.

On June 15 Sister M. Patricia, Sister M. Joan, Sister Mary Philip, Sister M. Rosilda, Sister M. Majella, and Sister M. Siena received the holy habit of St. Dominic. At the Solemn High Mass, the Rev. F. E. Rielly was celebrant, Rev. T. C. Rielly, deacon, brothers of Sister Patricia; Rev. Father Francis was subdeacon.

The opening address of the summer session of the Queen of the Holy Rosary College was delivered by Rev. P. K. Meagher, O.P. June 21.

Rev. Peter C. Curran, O.P. conducted a course in philosophy in the college during the summer session.

Doctor P. J. Baroni lectured on the Holy Shroud of Turin July 18.

On the Feast of our Holy Founder St. Dominic, Sister M. Amata, Sister M. Adelaide, Sister Mary Catherine and Sister Leonarda celebrated the twenty-fifth anniversary of their profession. Rev. T. Gabisch, O.P. sang the Mass and warmly congratulated the Jubilarians.

The Very Rev. A. L. McMahon, O.P., Ex-Provincial and Golden Jubilarian, celebrated a High Mass in the Motherhouse chapel August 6.

On August 12, the double ceremony of first profession by Sister M. Inez, Sister M. Claudine, and Sister Anthony Marie, and of final vows by Sister Mary Bertha, Sister Mary Charles, Sister M. Ignatia, Sister M. Emilia, Sister M. Marcellina, Sister M. Annette, Sister John Marie, and Sister M. Clarice was celebrated. Rev. William Mangan, C.S.S.R., brother of Sister John Marie, was celebrant of the Mass. Rev. E. Sanguinetti, O.P. preached an inspiring sermon for the occasion.

August 15 was Sisters' day of the Motherhouse Golden Jubilee. Very Rev. B. M. Blank, O.P., Provincial, was celebrant, Rev. P. K. Meagher, O.P., deacon, and Rev. E. Sanguinetti, O.P., subdeacon. Rev. J. Agius, O.P. was Master of Ceremonies. Rev. Gerald Clark, O.P. preached eloquently.

A retreat for young ladies was conducted at the Motherhouse by Rev. L. M. Osbourn, O.P., August 21-24.

Congregation of the Most Holy Cross, Everett, Wash.

In June, Sister Mary Jean, O.P., of Saint Dominic's, Everett, held an exhibit of silhouettes in New York City. While studying in the East, Sister Jean resided at Dominican Academy, New York City, where the exhibit was held. Among the sixty pieces of art on exhibition was a set of silhouettes with shadow backgrounds showing scenes from the Catholic history of the Northwest. Sister Jean's work has been published in several magazines and has been syndicated by the N.C.W.C. for newspaper use.

On July 23 news was received at Saint Dominic's of the death of Mother Joachim Kieran, O.P., former Mother Provincial of the Western province. Mother's memory will ever be cherished for her years of unstinted loving service while in the West. May her soul enjoy eternal rest!

Very Rev. A. L. McMahon, O.P., and Rev. J. S. Owens, O.P., and Rev. P. Mulgrew, O.P. paid a visit to St. Dominic's in July.

A life-sized crucifix with the statue of Saint Dominic kneeling at the foot of the cross, patterned after the painting of Fra Angelico, has been erected on the grounds of the Motherhouse. The picturesque rockery built around the mound on which the crucifix has been placed, makes a devotional setting for the outdoor Way of the Cross. Rev. A. Herkenrath, O.F.M., erected and blessed the stations on July 24.

Sister Maryanna, O.P., of the Saint Mary of the Springs Community, Columbus, Ohio, spent the summer in Seattle attending the University, where she was highly commended for her exceptional ability in creative writing of prose and poetry. Sister Maryanna was also a guest at Saint Dominic's, Everett, prior to her leaving for the East in August.

At the close of the Sisters' retreat on Saint Dominic's day, six young ladies received the holy habit. Rev. J. J. Butler, O.P., of Blessed Sacrament Priory, Seattle, conducted the retreat and presided at the ceremony. On August 5, three Sisters renewed their vows, three made first Profession and one made final Profession. Three young ladies entered the novitiate as postulants on August 2.

Dominican Sisters of the Perpetual Rosary, Syracuse, N. Y.

The Rosary Pilgrimages on the first Sunday of every month have been well attended and quite a number of Perpetual Rosarians keep their Hour of Guard in the Chapel.

The special hour of Adoration and Prayer devoted to the men in the armed services of our country has been quite successful. It was started by a small number of Tertiaries and Perpetual Rosarians on their own volition. When it increased to a larger number, Father E. R. Craven, O.P., seeing their fervor and perseverance, began to conduct it, giving thoughts for meditation, etc., and it has continued its success.

On August 4, the Feast of St. Dominic, a Solemn High Mass was celebrated by the Very Rev. Daniel Lutz, O.F.M., Minister Provincial of the Franciscans, assisted by Rev. Angelo Strazzoni and Rev. Carmen Monteleone. Rev. Martin Nolan, O.F.M., preached an inspiring sermon on St. Dominic. Other members of the clergy present in the sanctuary were: Very Rev. Vincent Mayer, O.F.M., Rev. P. Doane, O.P. and Rev. Joseph Ellis. The members of the Third Order of St. Dominic were present for the Mass and spent the day at the Monastery.

The Novena in honor of the Assumption of Our Blessed Mother and Saint Dominic opened in the evening of the Feast of St. Dominic and was conducted by Rev. P. Doane, O.P. The Novena, which was offered for the boys in the armed services, had a much greater attendance than in previous years.

On August 19, Rev. Joseph B. Dorsey, O.S.B., newly ordained, celebrated Mass in the Perpetual Rosary Chapel.

St. Catherine Junior College, St. Catherine, Ky.

On July 13 Sister Mary Oskamp, O.P. passed to her eternal reward, in the 54th year of her religious profession; on July 27 Sister M. Bernard Spalding, O.P. died, in the 66th year of her religious profession; on July 30, there occurred the death of Sister M. Sylvester Sullivan, O.P., in the 31st year of her religious profession. R.I.P.

From June 17 to June 25 Rev. J. A. Foley, O.P. conducted a retreat preparatory to the General Chapter which opened June 27.

At the General Chapter held from June 27 to June 30 Sister Margaret Elizabeth Walsh, O.P. was elected Mother General. Sister Marie Leonard, O.P., Sister Rose of Lima Lohmeir, O.P., Sister M. Paschal Mullaney, O.P. and Sister M.

Christina Goggin, O.P. were elected Councillors. Sister M. Eugene Sheehan, O.P. was elected Bursar General.

A retreat in preparation for Reception and Profession was conducted by Rev. H. A. Kelly, O.P. from August 5 to August 14. The ceremony of Reception of the holy habit of twelve postulants and the first Profession of fourteen novices was held on August 14 and 15, Rev. J. R. Clark, O.P., officiating. In the sanctuary were: Rev. James Willet, Bardstown, Ky.; Rev. H. A. Kelly, O.P.; Rev. G. B. Neitzey, O.P.; Rev. Patrick Burke, Omaha; Rev. R. M. Rasher, O.P.; and Rev. M. J. Houlihan, Revere, Mass.

Under the direction of the Catholic Committee of the South the Catholic University of America conducted a six weeks' summer session at Siena College, Memphis, for the Sisters of the southern states. Eighteen religious communities were represented. The Rev. Joseph A. M. Quigley of Philadelphia was in charge of the summer school which offered courses chiefly of a professional nature, dealing with methods and techniques of elementary instruction. Outstanding representatives of the Catholic Church and of Catholic education in the South were featured as speakers during the period. Among these distinguished promoters of Catholic education were: Dr. Roy Defarari, Secretary General of the Catholic University; His Excellency, the Most Rev. William L. Adrian, D.D., Bishop of Nashville; Paul Williams, Secretary of the Catholic Committee of the South; His Excellency, the Most Rev. Gerald P. O'Hara, D.D.J.U.D., Bishop of Savannah-Atlanta. Plans are now being made to continue the school next summer and to provide a graduate school for those desiring advanced work.

Sister Jamesetta, O.P. who received her doctorate at the Catholic University this summer and Sister Angeline, O.P., who completed her work for a doctor's degree at Boston College will be on the faculty at Siena College this year.

On August 4 Mother Margaret Elizabeth, O.P. and Sister M. Esther, O.P. celebrated the silver jubilee of their religious profession. Rev. J. R. Clark, O.P. presided by Rev. J. B. Neitzey, O.P. and Rev. John Dominic Walsh, O.P. celebrated the Solemn High Mass for the occasion. Very Rev. H. J. McManus, O.P. gave the address. Nine other Sisters of the community were silver jubilarians.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

The Rev. W. L. Whalen, O.P., conducted the Annual Retreat for the Sisters from May 22 to 31.

On May 31, the Feast of the Most Holy Trinity, three young ladies received the holy habit of the Order.

On August 4, the Feast of St. Dominic, Sister M. Stephana, O.P. made Profession of Perpetual Vows. The Profession Ceremony took place after the Solemn High Mass. The Rev. Thomas I. Hannon, Pastor of Sacred Heart Church, Camden, gave a most inspiring sermon on the life and work of St. Dominic.

Dominican Sisters of the Perpetual Rosary, Rome, Italy

Sister M. Cyprian, O.P. formerly of Pleasantville, N.Y., who went to Rome as one of the Foundation Sisters in 1930, celebrated the Silver Jubilee of her Religious Profession. Monsignor Patrick Carroll-Abing, a relative of one of our Sisters in Rome, was celebrant of the High Mass and preached the sermon. In the afternoon the Most Reverend Philip Caterini, O.P. Procurator General, preached an inspiring sermon and officiated at Benediction of the Most Blessed Sacrament. The Jubilarian was the happy recipient of the Holy Father's Blessing.

On May 24, the Feast of Pentecost, Sister M. Gertrude and Sister M. Agnes made Profession of Perpetual Vows, and Sister Mary of the Crown made Profession of Temporary Vows. The Very Rev. Thomas E. Garde, O.P., presided at the Ceremony and preached the sermon. Present during the beautiful Ceremony were the Most Rev. Philip Caterini, Procurator General of the Order and Père Bonhomme, O.P., Cantor at Santa Sabina, who directed and took part in the singing. Père Bonhomme at the present time is conducting weekly classes in Plain Chant at the Monastery.

Congregation of the Most Holy Rosary, Adrian, Mich.

Reception and profession ceremonies took place in Holy Rosary Chapel on August 19, with His Excellency, Most Rev. Joseph A. Albers, D.D., Bishop of Lansing, pontificating. Sixteen postulants were invested with the white habit of the Order, and twenty-four novices were professed. The following Sunday, twenty-five Sisters pronounced their final vows, in the presence of the Most Rev. Monsignor James Cahalan, chaplain at the Motherhouse.

On August 13, His Excellency the Most Rev. Joseph P. Hurley, D.D., Bishop of St. Augustine celebrated a pontifical Mass in Holy Rosary Chapel for His Excellency, the Most Rev. Patrick Barry, D.D., late Bishop of St. Augustine. Other guests included His Excellency, the Most Rev. Joseph A. Albers, D.D., Bishop of Lansing, and His Excellency, the Most Rev. Edward F. Hoban, D.D., Bishop of Rockford.

The official celebration of the golden jubilee of the Adrian Dominicans will take place on October 7. His Excellency, the Most Rev. Edward Mooney, D.D. Archbishop of Detroit, will preside.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

The following souls departed recently from this life: Sister M. Rosarita Anderson, O.P., who died on March 14 in the 29th year of her religious profession; Sister M. Sabina Cavanagh, O.P., who died in the 58th year of her profession; Sister M. Leonore Lynch, O.P., who died on June 1 in the 44th year of her profession; Sister M. Seraphica Schick, O.P., who died on July 19, in the 36th year of her profession; Mother M. Joachim Kieran, O.P., who died on July 23 in the 63rd year of her profession. R.I.P.

The first of the annual retreats at the Motherhouse was given by Rev. R. E. Vahey, O.P. At its close an investiture was held on June 16 at which the Rev. J. U. Cahill, O.P., Chaplain at the Mount, presided, assisted by Father Vahey. On June 28 Father Cahill officiated at a profession of six religious who had completed their novitiate. The second of the community retreats was preached at the Holy Rosary Convent, 137 Second Street, New York, by Rev. Joseph E. Murphy, C.S.S.R.

The July retreat at the Star of the Sea Convent, Sea Isle City, N.J., was given by the Very Rev. M. L. Heagen, O.P. The two retreats at the Motherhouse, August 5-12, and August 13-20, were preached by the Rev. J. V. Williams, O.P. At the ceremony of final profession, the Rt. Rev. Msgr. Thomas J. McDonnell, Ecclesiastical Superior of the Community, officiated. Eleven Sisters made final profession.

On August 16 at Holy Rosary Convent, New York City, five Sisters—Sister Assumpta, O.P., Sister Mathilda, O.P., Sister Norberta, O.P., Sister Perpetua, O.P. and Sister Edmund, O.P. celebrated the golden anniversary of their investing. Eleven Sisters observed during the summer, in their respective missions, the silver jubilee of their profession.

A wholly successful one-day Teachers' Institute was held on August 3 at the close of the summer school session at the Motherhouse. In addition to attendance at this session, Sisters were in attendance at the Catholic University, Villanova College, Seton Hall College, St. John's University in Brooklyn, Fordham University, St. Bonaventure's College.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Dramatic experiences reminiscent of the early days of the Christian Church were enacted in Japanese territory last December, when five Maryknoll Sisters were accorded the rare privilege of distributing the Blessed Sacrament, after their Bishops and Priests had been taken into custody as a result of the declaration of war between the United States and Japan. The five Sisters to whom this responsibility

was delegated were Sister M. Lelia Makra of Cleveland, Sister M. Gabriella Mulherin of Scranton, Sister M. Dominic Guidera of Brooklyn, Sister M. Loyola Vollet of St. Louis and Sister M. Gregoria Fogarty of Chicago. The circumstances as related by these Sisters recently returned to the United States aboard the repatriation ship, the M/S Gripsholm, varied in each of the missions involved. In contrast to these missions, in many others there was no cessation of Mass. Even where temporary interruption resulted from the sudden and unexpected arrest of American missionaries, arrangements were quickly made for parish work to be taken over by native priests, some of these being members of the Maryknoll personnel and others loaned by adjacent vicariates.

In both Manchukuo and Korea the work of the Sisters has been taken over by native Sisterhoods trained by themselves.

His Excellency, Bishop Lane, remains in Manchuria and retains a part of his personnel, including nine Maryknoll Sisters. These few, assisted by the native Sisters they have trained, are able to carry on the usual mission work. In Dairen three Maryknoll Sisters—two of whom are native Japanese and one a German subject—are managing to keep Maryknoll Academy functioning. This is an elementary and high school attended by children of many nationalities.

Escorted by the Japanese authorities from their mission in Kongmoon to Portuguese Macao, our Sisters have there taken over a new orphanage for destitute children at the request of the local government and a local charitable society. They are now caring for about fifty little girls most of whom were found starving in the streets.

In Los Angeles, the Home for Japanese Children from which all have been evacuated has now, at the request of the local social agencies, been temporarily converted into a home for the children of defense workers stationed there. This is a purely wartime activity and will not extend beyond the duration of the war.

Two former Los Angeles Sisters have been transferred to a new mission in Guadalupe, California, which is being developed as a Social Service Center for the parish which is largely Mexican.

In Owen's Valley at Camp Manzanar in California two Maryknoll Sisters former teachers of children and adults in Los Angeles, were given the choice of returning to the Motherhouse or of being interned with their people. They chose the internment as being more in keeping with their missionary vocation and in a recent letter Sister Susanna states that they now have sixty-two children in their classes in religious instruction.

Monastery of the Holy Name, Cincinnati, O.

On Sunday morning, May 24th, 1942, at nine-forty o'clock, Mother Mary St. Peter passed away. Mother Mary St. Peter had been the foundress of the Cincinnati Monastery of the Dominican Nuns of the Second Order, and had held the office of Prioress for many years after the foundation of the Monastery.

His Grace, the Most Reverend John T. McNicholas, O.P., presided at the obsequies, assisted by Reverend Norbert Connell, O.P., pastor of St. Thomas Aquinas Church, and Reverend Stephen J. Skalko, O.P., also of St. Thomas Aquinas. The celebrant of the Solemn Pontifical Requiem Mass was the Most Reverend George J. Rehring, S.T.D., auxiliary bishop of Cincinnati. Deacon of honor to his Excellency was the Very Reverend Eugene A. Davis, pastor of Holy Angels Church. Seminarists served as deacon, sub-deacon, and acolytes for the Mass, while seven other seminarists sang the beautiful liturgical Requiem. The Reverend Francis Smith, spiritual director of Mt. St. Mary's Seminary, and the Reverend Thomas Devitt, secretary to Bishop Rehring, were the Masters of Ceremonies. A large representation of clergy and sisters were present to pay their final respects to the deceased.

